HISTORY.

WHAT IS GOTRA?

DETAILED EXPLANATION.

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GOTHRA SAGES/ RISHIS.

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Introduction.

There are 49 established Lead Hindu Gothras (or Gothram). All members of a particular Gothra are believed to possess certain common characteristics by way of nature or profession.

The term Gothra was used in its present sense for the first time in the Brahmanas. It was systematised by about the 4th century BC to accommodate changed social rules and laws and by the time of the Sutras, it was a well-established system.

Gothras have their orgination to saptharshies who change with Manvanthara. We are in the seventh Manvanthara now.

Many of the seven sages have been repeated and replaced. In the first manvanthara the saptharshies were Marichi, Atri, Angeerasa, Pulasthia,Pulaha Kratu and Vasishta. They are believed to be the mind-born sons of Brahma.

According to the Baudhâyanas'rauta-sûtra Vishvâmitra, Jamadagni, Bharadvâja, Gautama, Atri, Vasishtha, Kashyapa and Agastya are 8 sages; the progeny of these eight sages is declared to be Gothras. We have discussed the Gothra Sages earlier in the **Part 1 in sections I to IV.** In the following part II, the discussion is about section **V to VIII** as listed below:

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Section VIII) 1. Lohita Gothra, 2. Kapila Gotra, 3. Dathaathreya gothra, 4. Galava gothra, 5. Mathanga Gothra, 6. Surya Datta gothra, 7. Mithrasu Gothra, 8. Kausala gothram, 9. Charora Gotra, 10. Dhalabya gothra & 11. Vishnu Gothra.

Section V

1. Kasyapa gothra 2. Vamadeva gothra 3. Pulasthia Gothra 4. Pulaha gothra 5. Angirasa gothra 6. Sadarmashna & 7. Athreya Gothra

1. KASYAPA GOTHRA

Kasyapa gothra is a very very familiar Gothra. Not much known details are detailed while known details are just mentioned.

Kashyapa a Vedic sage to whom some hymns of Rigveda are attributed. All authorities agree in assigning to him a large part in the work of creation.

Kashyapa was the son of Mareechi. Daksha Prajapati married his thirteen daughters with sage Kashyapa. The names of those daughters were Aditi, Diti, Danu, Kala, Danayu, Sinhika, Krodha, Pradha, Vishwa, Vinata, Kapila, Manu and Kadru.

All these women gave birth to so many children that the whole creation was filled up with their progenies and off springs.

Aditi was the mother of all the Devatas and the twelve Aaditya (suns). Diti gave birth to the 'Daitya' (demons), Danu was the mother of the

'Danavas' (demons), 'Kala' and 'Danayu' also gave birth to the Danavas (demons) 'Sinhika' gave birth to lions and tigers, 'Krodha' was the mother of the demons who had great anger, 'Vinata' gave birth to 'Garuda', 'Arun' etc. Kadru was the mother of snakes and cobras and 'Manu' was the mother of all human beings. Hence, it becomes quite clear that all the species which exist in this world originate from the same ancestor and hence all of us are like brothers and sisters. We are the offspring of Maharshi Kashyapa and so are the trees, the animals, the birds etc.

Out of these 13 women, Aditi was the senior most loving wife of the sage Kashyapa. She was the mother of all the deities including 'Indra'. Even Lord Vishnu incarnated as Vamana in this family.

According to the Mahabharata, the Ramayana, and the Puranas, he was the son of Marichi, the son of Brahma, and he was father of Vivaswat, the father of Manu, the progenitor of mankind, the above is confirmed.

The Satapatha Brahmana gives a different and not very intelligible account of his origin thus:–– "Having assumed the form of a tortoise, Prajapati created offspring. That which he created he made (akarot); hence the word koorma (tortoise).

Kasyapa means tortoise; hence men say, ‘All creatures are descendants of Kasyapa.’ This tortoise is the same as Aditya."

The Atharva veda says, "The self-born Kasyapa sprang from Time," and Time is often identical with Sri Maha Vishnu.

The Mahabharata and later authorities agree in representing that Kasyapa married Aditi and twelve other daughters of Daksha. Upon Aditi he begat the Adityas, headed by Indra, and also Vivaswat, and "to Vivaswat was born the wise and mighty Manu."

By his other twelve wives, he had a numerous and very diversified

offspring: demons, nagas, reptiles, birds, and all kinds of living things. He was thus the father of all, and as such is sometimes called Prajapati.

He is one of the seven great Rishis, and he appears as the priest of Parasurama and Ramachandra.

So marrying the daughters of Daksha sage Kashyapa happen to be the co- brother of Lord Siva who married Sati another daughter of Daksha, and also of moon god who married 27 daughters of Daksha from Aswathi to Revathi.

2. Vamadeva Gothra

Once, during thirtieth kalpa named Rakta, Lord Brahma was meditating on Parameshthi Shiva. Suddenly a divine child appeared before him who was of red complexion and who had put on red apparels. He was none other than Lord Vaamdev. Lord Brahma immediately realized the divinity of that child and was convinced that he was the embodiment of Almighty God.
Lord Brahma eulogized Vaamdev who was pleased by his devotions. Four divine entities-Virija, Vivahu, Vishoka and Vishwabhavana manifested from the body of Vaamdev. All of them had great resemblance to Lord Vaamdev. Vaamdev preached them on the finer points of religiousness so that mankind could be benefited by this knowledge.

3 & 4. Pulasthia and Pulaha Gothrams

Note- I have combined these two sages because many datas received pertains both.

Nainital and Pulasthia- Pulaha

Nainital is referred to in the ‘Manas Khand’ of the ‘Skanda Purana’ as the Tri-Rishi-Sarovar, the lake of the three sages, Atri, Pulastya and Pulaha who were reputed to have arrived here on a penitential pilgrimage and, finding no water to quench their thirst dug a hole and siphoned water into it from Mansarovar the sacred lake inTibet.

King Bharata and Pulaha

The life of King Bharata depicted in Purana highlights the truth that attachment can distract even a man of renunciation. Born in the lineage of mighty emperors, Bharata ruled the kingdom he inherited with a sense of duty and devotion.
He was not only a just king loved by his subjects but was also spiritually inclined, as his father Rshabhadeva was a manifestation of the Lord Himself. Bharata performed many sacrifices and his devotion to God grew day by day. He retired to the hermitage of Sage Pulaha on the bank of the Gandaki river (Salagramakshetra in Nepal) after dividing the kingdom between his sons, to devote his life to worshipping God.

As he sat meditating one day, he was disturbed to see a pregnant deer in distress chased by a lion and it succumbed to the exhaustion of premature delivery. Moved at the sight of the helpless young one without its mother he took it to his hermitage and lavished his care on it to the extent that he became intensely attached to it. Such a man of detachment who had gained total control of his senses and mind after renouncing a kingdom voluntarily, now doted on a deer whose welfare and pranks occupied his entire attention that he was reborn as a deer in his next birth.

Pulasthia and Mangalya sthavam

Mangalya sthavam' is a prayer addressed to several avatharas of Lord Vishnu, occurring in the forty third chapter of the Vishnu Dharmotharam Ithihasam. It is a conversation between Sage Pulasthya and his disciple sage Dhaulabhya.

On being asked by Dhaulabhya, about the most suitable prayer to drive away bad dreams and for being able to complete all jobs in a proper fashion, sage Pulasthya tells him that only a prayer to Lord Vishnu would help him achieve that, and he also teaches the prayer to him. That prayer is "Mangalya sthavam".

The prayer is for increasing 'mangalyam' (Mamasthu mangalya vivrudhaye)by seeking Lord Vishnu's blessings,to protect oneself from all evils and sins The result is that any work started with a prayer for Mangalya- vriddhi, (as in Mangalya sthavam) is completed without any problem.

The Phala-sruthi of this sthothra says that on reciting this at the beginning of any action, the sins that hinder that action are removed. The action can be fulfilled without hindrances and one will also be blessed with all types of wealth.

Sreemad Bhagavattham has got lot of ref to Pulasthia and Pulaha Ashram in Hardwar SB 5.7.8 SB 5.7.11 SB 5.8.30 SB 10.79.10

Sage Pulasthya has described how to start vedic rituals as follows:-
Take bath, do sandhya vandanam, and collect enough water to sprinkle over the homa articles and the house. Do achamana and start the Vedic rituals.

In the lineage from Satrupa –Prasuti –Preeti got married to Pulasthia and her sister Kshama got married to Pulaha.

Kshama-wife of Sage Pulaha had many offspring among whom Kardam & Sahishnu were prominent.

Preeti, wife of Sage Pulastya had two sons named Dattarnavr and Dahvahu. She also had a daughter named Dwashdwati. Kratu's wife- Sannati had six thousand offspring who became famous as Baalkhilyas.

5. Angirasa Gothra

Sage Angirasa appear in addition pravara of many gothras.
Sage Angirasa is one of the Saptarishis (Seven Sages) and the Manasaputra (son born of the mind) of Brahma. He is one of the Projenitors of humankind
He is also mentioned in the other three Vedas. Sometimes he is reckoned as one of the Seven Great Sages, or saptarishis of the first Manvantara, with others being, Marichi, Atri, Pulaha, Kratu, Pulastya, and Vashishtha.
Brahmas mind born daughter is Satrupa. Her daughter is Prasuti. Prasuti's daughter Smriti was the wife of sage Angirasa.
She had given birth to five daughters--- Sini, Vali, Kuhu, Raka and Anumati. Sage Brihaspati was his son.
Other accounts say that he married smrithy, the daughter of Daksha. In the Rigveda, Agni is sometimes referred to as Angiras or as a descendant of Angiras (RV 1.1). In the Rigveda, Indra drives out cows from where they had been imprisoned by either a demon (Vala) or multiple demons (the Panis) and gifts them to the Angirasas (RV 3.31, 10.108 and a reference in 8.14). Mandala 6 of the Rigveda is attributed to a family of Angirasas.
Lord Buddha is said to be a descendant of Sage Angirasa in many Buddhist texts.

Many verses in the Vedas are attributed to Sage Angirasa.

Atharva veda and Angirasa

He along with sage Atharvan are said to have composed most of the Atharvana Veda. Some descendents of Sage Angirasa are said to be

Kshatriya by birth and Brahmins by calling. This is so because the Sage helped a childless King to beget children.
Atharva Veda : Atharva Veda has mantras, those are to be used for various special purposes. The Atharva Veda Samhitaa has two parts. (1) The Atharva & (2) the Angirasa. Because of these two major sections, this Veda is also called Atharva angirasa, and in short Atharva Veda.

Para and Apara Vidya

One of the stories related to Sage Angirasa is mentioned in the Mundaka Upanishad. A householder by the name Saunaka carries his firewood and reaches the forest where Sage Angirasa is. He approaches the Sage reverentially and beseeches “O Holy Sage, teach me that through which the whole universe can be known.”
Angirasa was happy to hear the beautiful question, and started his discourse by classifying the entire spectrum of things to be known into two categories. The Para and the Apara Vidya. As the Apara Vidya 'objects', and Para Vidya 'object' requires an entirely different approach Shaunaka inspite of his best efforts could not get the desired fruit of omniscience was that he was unknowingly pursuing Apara Vidya but with the wish to get the fruits of Para Vidya, and thus the frustration.
Sage Angirasa goes on to explain the two different kinds of knowledge on this Earth. The lower knowledge he states are the sciences, hymns, rituals, grammar, poetry astrology etc. The higher knowledge is that which leads a man to that which never dies. The Indestructible.
Sage Angiras to explain this further says “This body is like a tree in which two birds live. They look alike. The lower bird is tasting the fruits of the tree and some are sweet and others are sour. The higher bird is just watching the lower bird. One day the lower bird is tired of everything and starts to weep. The lower bird sees the higher bird which is calm, unattached and at peace. The lower bird hops towards the higher one. It suddenly realizes that the upper bird is also just

himself, his true Self. Knowing this his grief disappears. He realises that the Ego was not real, the Self was real, the observer of all.

6. Sadamarshna Gothram

A few words more about Shatamarshana Gothram. Natha Muni, Aalavandar (Yaamuna Muni) belong to this Gothram.
About Shatamarshana Gothram lineage, Before Shatamarshana: Ankiras, Purugutsar and Trasadasyu were all born in this Gothram. Shatamarshana gothris are called Sreshtars or Sottai Kulam people in Tamil.
Aalawandar refers to his reputed Lineage referring to his grandfather Nata Muni & Shatamarshana this way:
"Sottai nambi" son of Alavandhar (great grand son of Nathamuni) , one of the 74 mudhalis, could be the reason for the name "sottai kulam". { Perhaps he was bald in some usual part of the head and was addressed that way!). Many vaishanvites belong to this gothram. We have already seen the lineage of Angiras.
1.Ankiras - Shatamarshana (Penance in the middle of Five fires at Haridhwar and got the boon that the Sata Vayu will not affect him. His predecessors, Purukutsar and Traasa Dasyu were authorities on Rig Veda.
Tras is made up of 3 Kinds of fear.Since these three kinds of fear ran away fro him out of fear for his Power derived from penance, He is called Trasa Dhasyu. All the three Rishis (Ankiras, Purukutsar, Trsadasyu) are thus included in the Pravaram of Shatamarshana Gothris.

7. Athreya Gothram

3. Atreya is a descendent of Sage Atri one of the saptharshies.We have already read about Atri Gothra. The lineage for Atreya Gothram is.Atri---) Dattatreya---) Atreya Gothram) Sri Ramanujar and Vedanta Desikan are born in Atreya Gothram.

Indras's palace on earth -story

Atreya is a descendent of Sage Atri. He had done many yagnas and was able to go to any place as he liked. One day in course of his wanderings he came to the court of Indra which fascinated him by its beauty and festivities. He thought that no other place could be more pleasant and he wanted it with all his heart. His modest hut could not please him any more. He called his wife and told, 'What sort of rubbish are you giving me to eat? Does it taste good? Your fruits and vegetables cannot come anywhere near the sweetmeats I ate at Indra's court'.

So saying he called Viswakarma and asked him to make his hermitage like Indra's palace. If you do not do as I tell I shall reduce you to ashes by curse. The buildings, the court, the gardens, the elephant, the horse, the chandelier, the music, the food, and the courtiers – all these must be as they are in Indra's palace.

Afraid of the curse, Viswakarma forthwith built a palace which could rival Indra's palace. Much pleased the muni said, 'This is the very thing I wanted'. After some time however the demons began to frown at the place and said, 'Look, that fellow Indra has surreptitiously left the heaven and built up a home on earth. Let us go and give him a good thrashing for killing our Vritra'.

Shouting, 'Kill Indra! Kill Indra!' the demons in a body laid that palace under siege. The muni was happily reclining on his bed. But when he heard the shouts of the demons he became mortally afraid. Within minutes using all kinds of weapons the demons reduced the place to a heap of rubbles. The muni himself did not escape some minor injuries. He came out trembling and going to the demons he told them with folded hands, 'I swear, I am not Indra, I am a muni, a Brahmin and a very poor and innocent man. Why are you so angry with me?' 'Then why have you been posing like Indra? Remove your trappings at once', said the demons.

‘At once I am doing as you say. I must have lost my head and did these foolish things. I shall never do it again.’ Viswakarma was summoned and was told by the muni to replace the palace with his modest ashram. He told him, ‘Do it soon, or I shall die at the hands of these demons.’

Realizing that the muni was in grave danger Viswakarma readily obeyed and the huts and the forests reappeared where a short while ago a palace stood. However, before he left Viswakarma enjoyed a hearty laugh at the predicament of the muni.

Section VI

1. Kutsa gothram 2. Shounaka gothram 3. Parasara gothram.

1. KUTSA GOTHRAM

Kutsa Maharishi is a Saptarishi of this Manvantara. Each Rishi has their own speciality, Maharishi Kutsa stands for sweetness. It is said that of the 82 suktas in the Rudram, about 65 are the outpourings of Maharishi Kutsa. It is also stated that Kutsa Maharishi explained the allegories of the first laws of celestial bodies

The Prokshana Mantram goes as follows â€œOm Bhoo: Om Bhuvaha: Om [illegible] It is said that water is a purifier. The water gets the ability to purify anything that it touches. This power is rested upon water through the Prokshana Mantram. The Taittriya Samhita states that the Mantra Drishtas of the above mantra are none other than Atri, Bhrigu & Kutsa Maharishi.

A1 Meaning of Kutsa

Kutsa is indeed a very strange name. The word Kutsa means in Sanskrit

fault-finding One who engages in scolding or belittling others. How could such a name attach to one who was a great Mantra DrishTaa in his own right besides being in the lineage of the renowned Maharishi Aangirasa ?

It might mean that perhaps he was very exasperated with the vagaries of the world and was vocally expressing his displeasure to the annoyance of those who were annoyed with him for his stentorian disciplining. And, therefore, this name got stuck to him.

A2 Kutsa and Anpil temple

It is, however, seen that even this great Rishi who was so strict in his own observances, once made a mistake in pronouncing a Veda mantram and, therefore, was cursed to become a frog in the well. When he atoned for his lapse, Veda Purusha told him that even while being a frog, he would remember his previous birth and will be relieved of the curse if he did penance in a PushkaraNi (Holy waters) and prayed to Soundararaja PerumaaL in Vaalmiki kshEtram for 48 days. This he did and was cured of his curse and regained his former self.

This Valmiki kshetram is none other than ANBIL, the birthplace of Sage Vaalmiki and one of the 108 Divya DEsams consecrated by Tirumazhisai Azhwar. The PushkaraNI is known as Mandooka PushkaraNi. (Authority: Tiruvarangam TirukkOyil (pages 73-74) of the official publication of Sri Ranganatha Swami Devastaanam, Srirangam) (Incidentally, this is one of the many glories of ANBIL, ANBIL is situated 5 miles east of Lalgudi, in Tiruchy District, Tamil Nadu)

A3 Prokshana manthram

We are familiar with the PrOkshaNa mantram, Om Bhoo: Bhuva: and Suvaha. The Mantra drishTa of the fourth Vyaahriti Suvah. Is none other than this Kutsa Rishi. The Veda Vakhya in Taittriya Samhita 2.6.5 attests this fact thus:

BrahmavaadinO vadantyatbhir haveemshi proukshee: kenaapa iti brahmaNEti brooyaat adbirhyEva haveemshi prOkshati brahmaNaapa: This occurs in the Yaaga prakaraNam in the Vedas as an answer to the question:

With what do you purify the offerings (havis) - By sprinkling water

A4. Kutsa mistaken for Indra by Indrani herself

Rig Veda 4.16.10 mentions a conversation between Sage VaamadEva and Indra which illustrates how Kutsa and Indra were not only bosom friends but also were look-alikes so much that at one stage IndraNi herself could not differentiate between them. She had to ascertain from the horses mouth of Indra himself!

It would appear that at the request of Kutsa who was the son of one Rajarishi called Ruru, Indra helped in decimating Rurus enemies and invited Kutsa to Indraloka to celebrate the victory. It was then that the above incident happened.

There is a Sooktam in Rik Veda 1.106.6 that consists of 7 mantras. Though Kutsa discovered this Sooktam, he took pride in calling it in conjunction with his Achaarya, Aaangirasa as Kutsa: Aangeerasa:

A5 Kalidasa and Kutsa

Kaalidaasa commences the 5th Sargam of his Raghuvamsa with an invocation to Kutsa. it was due to the blessings of Sage Koutsa that fame of Raghu Vamsa was firmly established.

2. SHOUNAKA GOTHRAM

Shaunaka is the name applied to teachers, and to a Shakha of the Atharvaveda. It is especially the name of a celebrated Sanskrit grammarian, author of the rig [illegible] the [illegible] the Caraá¹‡a-vyÅ«ha and other works. He is claimed as the teacher of Katyayana and especially of Ashvalayana, and is said to have united the Bashkala and Shakala Shakhas of the Rigveda. In legend, he is sometimes identified with Gritsamada, a Vedic Rishi. According to the Vishnu Purana, Shaunaka was the son of Gritsamada, and invented the system of the four levels of human life.

B1 Shounaka and Mahabharata

Shaunaka had a prominent role in the epic MahÄbhÄrata. The epic MahÄbhÄrata was narrated to Shaunaka by a story teller named Ugrasrava Sauti during a conclave of sages headed by Shaunaka in a forest named Naimisha.

Sounaka, who learned all the PuraaNas from the renowned Sootha PouraaNikar and publicized them to the world.

Name of Kutsa is found mentioned in the Vedas in about 40 to 50 contexts shows how the greatness of this Rishi is recognized in the Vedas.

5.C PARASARA GOTHRA

ParÄsÅara is a Rigveda MahÄrishi and author of many ancient Indian texts. ParÄsÅ›ara was the grandson of Vasishtha, the son of Shakti-muni, and the father of Vyasa.

There are several texts, which give reference to ParÄsÅ›ara as the author/speaker. Modern scholars believe that there were many individuals who used this name throughout time. Hindus believe that the same [illegible] taught these various texts and the time of writing them varied. The actual sage himself never wrote the texts, he was known as a traveling teacher, and the various texts attributed to him are given in reference to ParÄsÅ›ara being the speaker to his student. I being a learner of astrology refer to Parasara Hora sasthra

C1 Parasara- sathya vathi- Mahabharata

Brahma created Vasishtha and with Arundhati had a son named Shakti-muni who had ParÄsÅ›ara. With Satyavati, ParÄsÅ›ara had Vyasa. Vyasa had Dhritarashtra, Pandu and Vidura through his dead brother's wives. Thus ParÄsÅ›ara was the great-grandfather of both the warring parties of the MahÄbhÄrata, the Kauravas and the PÄndavas.

He was present also during the time of Bhisma's death

C2- Parasara was brought up by Vasistha

ParÄsÅara was raised by his grandfather, Vasishtha, because he lost his father at an early age. His father, Shakti-muni, was on a journey and came across an angry Rakshasa (demon) who had once been a king but was turned into a demon feeding on human flesh as a curse from Vishwamitra. The demon devoured ParÄsÅ's father. In the Vishnu

Purana, ParÄsÅ›ara speaks about his anger from this. Infact vasistha wanted to leave the world on grief¦

C3 Texts attributed to sage ParÄsÅsara

Author of verses in the Rigveda: recorded as the author of RV 1.65-73 and part of RV 9.97.

ParÄsÅara Smriti (also called ParÄsÅ›ara Dharma Samhita): a code of laws, which is stated in the text to be for the present Kali Yuga.

Speaker of Vishnu Purana considered by scholars as one of the earliest Puranas. [4]

speaker of the Brihat ParÄsÅara HorÄÅ SÄstra , also written as BPHS. It is considered a foundational text of astrology. The Sanskrit in which it is composed dates to the 7th or 8th centuries CE
Speaker of the Vrksayurveda ("the science of life of trees"), one of the earliest texts on botany.[1].

This text was considered to be an ancient botany primer for students of Traditional Indian Medicine.

Mahamuni parasara, Husband of Satyavati and the father of Vyasadeva. Maitreya was Mahamuni Parasara's diciple, so Vyasa and Maitreya were very close friends.

He was spiritual master of Maharaja Janaka and a great devotee of Lord Siva. He is the author of many Vedic scriptures and sociological directions.

We may be recollecting the verse-Parasaratmaka m vanthaee sukathathum thaponidhim in Vishnu sahasranam.

C4. Parasaramasmrithi- some interesting points

He also manifested to the people living in the Kali Yuga his blessings in the scripture called Parasar Smriti. Smriti created by sage Parashar and known by his name as 'Parashar Smriti is the most benevolent for the modern Kali Yuga. Parashar has himself said:

KRITE TU MANAVO DHARMASTRETAYAAM GAUTAMO SMRITAH || DWAPARE SHANKHALIKHITAA KALAU PARASHARAH SMRITAH ||

Meaning- Manu Smriti was most relevant in Satya Yuga. In Treta, Smriti created by Gautam had most relevance whereas in Dwapar, Shankh's Smriti was mostly recognized. But in Kali Yuga, it is Parashar Smriti that by and large shows the way to the ignorant people.

Sage Parashar was the father of Vedvyasa. In the first chapter of this great treatise, Maharshi Vedvyasa requests his father to create such an ideologically and morally sufficient discipline that will help the people in Kali Yuga to overcome their woes.

SARVADHARMOHA KRITE JATAH SARVE NASHTAH KALAU YUGE || CHAATURVARNYAM SAMAACHAARAM KINCHIT SAADHAARANAM VAD ||

Meaning- All these religions were created in Satya Yuga and would be destroyed in Kali Yuga. Hence, kindly outline some ordinary religious norms so that all the four classes could run their lives in a religious way. Sage Parashar too was fully aware of the attenuation that religion would

suffer in future on the basis of his deep knowledge, that great sage contemplated on the problems which he thought would imminently afflict the religion in Kali Yuga. Change is the only thing that remains constant in nature. Religion is also no exception to this rule.

In twelve chapters, Parashar Smriti preaches its whole moral discourses. Conduct and expiation are the main subjects of contemplation here.

C4.1.How to treat a Beggar appearing while sraadha is performed

If a beggar arrives when a Brahmin household is offering sacrifices for the solace of his deceased ancestors, the Brahmin must divide the cereals in two parts and should reserve one to make offerings and donate the other as alms to the beggar.

VAISHWADEVKRITAM PAAPAM SHAKTO BHIKSHURVYAPOHITUM ||
NA HI BHIKSHUKRITANDOSHAA NVAISHVADEVO VYAPOHATI ||

Meaning- The sin committed unknowingly while offering sacrifices to the dead ancestors is done away with by the beggar. But, a crime committed against a beggar at such a moment is never done away with by the offering of sacrifices to the dead ancestors.

C.4.2 Offering Sacrifices to the dead ancestors:

Offering sacrifices to the dead ancestors is one of the five great Yagyas. During this ritual, a Brahmin should make offerings to the sacred fire. Then, he should use the remaining cereals to offer to the dead

ancestors and also to the animals and birds. If a Brahmin does not perform this ritual, he is bound to suffer severe torments in hell and take reincarnation as a crow.

C.4.3 Norms for Dining:

A Brahmin should dedicate his food to God first. Then he should take it as a pious giving of God. While dining, a Brahmin should not cover his head, should not face the south and should not put his hand on the left leg. These are all deeds characteristic of demons.

C.4.4 DUTIES OF A WOMAN

Regarding the duties of a woman, sage Parashar says that a woman, who doesnâ€™t serve even her disabled husband faithfully, turns the family into a hell.

DARIDRAM VYAADHITAM MURKHAM ||
BHARTAARAM YAA NA MANYATE ||
SAA MRITAA JAYAATE VYAALI ||
VAIDHAVYANCHA PUNAH PUNAH ||

Meaning- A woman, who does not regard her poor, diseased or ignorant husband, becomes a serpent after her death and faces widowhood again and again.

After her monthly periods, a woman must crave for intercourse only in the company of her husband.

RHITUSNAATAA TU YAA NAARI BHARTAARAM NOPASARPATI ||
SAA MRITAA NARKAM YAATI VIDHWAA CHA PUNAH PUNAH ||

Meaning- A woman, who does not dedicate herself after her periods to her husband, goes to hell after her death and faces widowhood in subsequent births.

C.4.5.DUTIES OF A HUSBAND

A husband, who does not accept the desire of his wife of having intercourse after her periods, commits a crime equal to killing an unborn child.

Sage Parashar asserts that, killing an unborn child is more severe sin than killing a Brahmin.

A sweet relation between the spouses is the key to a successful social life. Hence, they should help each other with dedication at the times of emergency. Husband should also respect his wife and behave accordingly even if she is a disabled person.

C.4.6 illegal relations

The tenth chapter describes the expiation required to wash the sins of having illegal carnal relations with women other than the wife. Sage Parashar, it seems, had known that it would be a characterizing feature of Kali Yuga. Hence, he says

AGAMYAA GAMANE CHAIV SHUDDHAU CHAANDRAYANAAM CHARET ||

Meaning- A man who has relations with other women than his wife, can get purified only by observing Chandrayan Vrata (a fast devoted to the

moon).

Those Brahmins, who have illegal carnal relations with the women of low caste must observe a fast for three days and three nights continuously. Then, he must get shaven of his head hair including the normal tuft of hair left otherwise. And ultimately, he should observe to Prajapatya Vrata.

C.4.7 Nightmares:

According to Parashar Smriti, nightmares are akin to the sins and require proper expiation by taking a bath.

DUHSWAPNAM YADI PASHYEDWA VANTE VAA KSHURKARMANI ||
MATHUNEY PRETADHUME CHA SNANAMEV VIDHIYATE ||

Meaning- If one has a nightmare in which he sees himself vomiting, getting shaven, having intercourse or sees smokes rising above a cremation ground, one should get purified by taking proper bath. Taking a proper bath, ill effects of a nightmare are removed.

C5. Parasara and Tirupuram kundram- Saravana Poikai

The six sons of sage Parasara were cursed to become fishes in the Saravana Poigai. On request for redemption, these six boys were ordered to pray to Lord Subrahmanya.

When they got his darsan, they could get redemption. It was also made known to them that Lord Subrahmanya would come to Tirupparankunram after vanquishing the demon Surapadma. Anxiously they waited for the arrival of Subrahmanya.

When the mission of Subrahmanya to vanquish Surapadma was over at Tiruchendur, on his way, he came to this spot followed by all the devas and heavenly beings whom he had released from the untold miseries caused by Surapadma.

On his arrival at Tirupparankunram, the sons of Parasara received Subrahmanya and, at their request, he consented to stay there. He at once ordered Viswakarma to construct a beautiful abode for himself, for the devas and for others.

He also suggested to the heavenly architect to build roads and erect a city around them.

C6. Parasa- Limping sage

ParÄsÅara was known as the "limping sage". He had his leg wounded during the attack of his ashram.

Section VII

1. Srivatsa Gothra 2. Vatsa Gothram 3. Kausika Gothram 4. Shadamarshna Gotra & Naithrupa Kasyapa Gothram.

The famous "Dasagothrams" (ten Gothrams) are : Aathreya, Bharathwaja, Gauthama, Jaamadagnya, Kaasyapa, Kaundinya, Kausika, Vaasishta, Vaatsa & Vishw**aamitra.**

In Dwadasa gothrams the following additional gothras, apart from Dasa gothrams are told. These are: Agasthia, Aangirasa, Gargi, Haritha, Kanva, Kutsa, Moudgalya, Naithruva Kasyapa, Parasara, Sandilya,

Sankrithi, Shadarmarshna, Srivatsa & Vaadula.

We have already covered from the list of 48 gothras 32 already. The remaining are 16 including the not covered itemsfrom the dasa gothras and dwadasa gothras.

The not covered Gothras from the list of dasa gothras and dwadasa gothras are the following:- a. Sri vatsa and b. vatsa Gothram c..Kousika Gothram d.. shadamasrana e. Naidrupa kasyapa gothram. In this section 7, these gothras are covered.

3A.Sreevatsa Gothra

In the south a number of Brahmin families belong to Sree vatsa Gothra. Including me too. In fact I started the write up trying to know about sage Srivatsa. I could get very few references about sage Srivatsa.

The Vedas reiterate the supremacy of Lord Narayana who protects the entire creation. The names and adjectives used to refer and describe Him further corroborate His omnipotent nature.

Once when the sages were discussing among themselves as to who was the protector of the entire manifestation, it was Sage Srivatsa who pointed out that it was Lord Narayana who sustained the entire creation and related the instance of His incarnation as Varaha (boar) to protect Mother Earth.

The lineage for Srivatsa Gothra is from sage Brighu and Valmiki. The pravara has 5 rishies Bhargava, chyavana, aplavana, aurva, Jamadagniya. We have covered Bhargava gothram and Jamadagni

gothram too.

Correctly pronounced shri vatsa bhArgava, chAyvana, ApnavAna, aurva, jAmadagnya is the pravara.
They are bhArgavas, descendents of bhRiigu, just like gAlava who is also a branch of the bhArgava clan.
I have read from the net the pravara sages less being for fathers and gothra sage is the last Rishi. Is it the reason we don't have much about sage Srivatsas Sri vatsa is a mark on the Lord Vishnu's chest and where Goddess Lekshmi resides. Every body know the story of Maha Vishnu remained calm and asked Brighu whether he felt pain on his leg while hitting him.

I request learned readers to support my write up about Srivatsa Gothra with their additional information.

4B Vatsa Gothra

The sage Vatsa is refered in Padma purana explaing the glories of chapter 14 by Lord Siva to Parvathi
Lord Shiva said "O Parvati, kindly hear from me the glories of the Fourteenth Chapter of the Śrīmad Bhagavad-gītā, with the greatest attention.
In Simhaladvip was a king of the name Vikrama-Vetala. One day, when he was going to the forest for hunting, he took his son and two hunting dogs along with him. When he reached the forest he released one dog to chase a rabbit. When that dog was chasing it, the rabbit looked as if it was flying. Running and running, that rabbit reached a beautiful hermitage, which was very peaceful. Deer were sitting happily under the shade of the trees, and monkeys were joyfully eating the fruits of

those trees. The cubs of the tigers were playing with the baby elephants, and snakes were crawling over the peacocks.

In this forest, the great sage Vatsa lived, who worshipped Lord Krishna by reciting the Fourteenth Chapter of the Śrīmad Bhagavad-gītā.

Near the ashram of Vatsa, one of his disciples was washing his feet while chanting the Fourteenth Chapter of Śrīmad Bhagavad-gītā. The earth at that spot became wet. Just then that rabbit came running and slipped in the mud. Immediately that rabbit attained a heavenly body. An airplane came down, picked him up and took him off to the heavenly planets. After a moment, the dog arrived there in search of the rabbit, and he also slipped in the mud. He gave up that dog body, attained a heavenly body and was also taken off to the heavenly planets.

Seeing all of this, the disciple of Maharaja Vatsa started to laugh. King Vikrama-Vetala, having witnessed those amusing events, inquired from that brahmana, "How is it possible that the rabbit and the dog went off to heaven in front of our eyess"

That Brahmana said, "In this forest, a great sage of the name Vatsa, who has completely conquered his senses, is always engaged in chanting the Fourteenth Chapter of the Śrīmad Bhagavad-gītā. I am his disciple, and I am also by his grace always engaged in chanting the Fourteenth Chapter of the srīmad Bhagavad-gītā. Due to that rabbit and dog slipping in the mud which had been made wet from the water which had washed my feet, they both attained the higher planets.

Now I will tell you the reason why I was laughing. In Maharashtra there is the town of the name Pratudhak. A brahmana of the name Keshava had lived there. He was the most cruel of men. His wife's name was Vilobbana. She was a very loose lady who always enjoyed the company of other men. For this reason, her husband became very angry and killed her. In her next life she became that dog, and that brahmana Keshava, due to his sinful activities, became that rabbit."

Lord Shiva said, "After hearing the glories of the Fourteenth Chapter of Śrīmad Bhagavad-gītā, King Vikrama-Vetala also began daily reciting the Fourteenth Chapter

of Šrīmad Bhagavad-gītā.

When he gave up that body, he went to Vaikuntha, where he was able to engage eternally in the service of the lotus feet of Lord Vishnu.

The pravars of vatsa gothra is 3 only and not 5 like Srivatsa Gothra.

Vatsa -Bhargava, Syavana, Aplanavana.

There is a referance of vatsa king also. But there is nothing about he became a sage like Viswamithra.

5 C.Kousika Gothra

King Kousika was Kshatriya, Kaushik gotra is also of many Kshatriyas too. Certain text Vishwamitra has been refered as Brahmarshi while Kaushik as Rajarshi.

The Bhrugu gotra families consider good fortune to get a girl from this family. Jamdagni's mother Satyavati was Vishwamitras sister, and his wife Renuka was also a Kshatriya. Hence it can be seen that the Gotras of Kshatriyas have a very solid foundation.

Vishwamitra- (13 sub lineage Rishis)

Kousika gothra have different pravara sages from Viswamithra.

Kausika (Kusika) Vaiswamithra, AagamarshaNa, Kausika – Thrayarsheya.
Viswamithra- Vaiswamithra, Devaraatha, Authala – Thrayarsheya.

There is also a version actually Kausika was the grandfather of Vishwamitra (Kausika), but feel this do not hold water from the following quotes form the RAmAyaNa Ayodhya Kanda Sarga 32, slokha

11 to 2012.

Rama spoke affectionately to Lakshmana asfollows. 12.

13,14.Rama then told Lakshmana to invite sages Agastya and Kousika and shower them with costly gifts.

15,16.Ramatells Lakshmanatodonateapalanquin,scarificialpedastalsandsilkclothesto thosewhoarewellversedinvedasandtaitriyaupanishad.

Every body know about Yogavasistha incident and after that Sri rama and Lekshmana proceed with sage Kousika(Viswamithra).

The day's journey brought them to the bank of the Sona River… Rama asked: "Revered Sir, this region appears rich and prosperous; what is its name and history, I would like to know."

Viswamitra replied, "Rama! Brahma had a son through sheer Will. He was named Kusa; he was a great ascetic, steadfast and strict in vows, heroic in spiritual adventure, learned in the science of morals. He wedded the daughter of the noble ruler of Vidarbha... They had four sons - Kusamba, Kusanabha, Adhoortharajaka and Vasu.

Kusa divided the world into four parts and assigned one part to each of them, directing them thus: "Sons! Rule over the part assigned to each of you and prosper!"

Each of them started constructing a capital city for the kingdom - Kusamba built Kausambi, Kusanabha built Mahodaya, Adoortharajaka built Dharmaranya and Vasu built Girivraja.

Rama! This area is part of the kingdom of Vasu; we have all around us five hills, and so, this City is called Girivraja (Collection of Hills). This auspicious Sona river is also known as Sumagadhi, so that this region is named Magadha. The Magadhi flows from east to west here, like a jasmine garland placed among the mountain valleys. The majesty of Vasu has blessed the land on both banks of this river to be ever green and plentiful.

The second son, Kusanabha, was well established in Dharma; he was a pillar of Righteousness. He had a number of daughters, but, no son..... They were later given in marriage - all of them - to the ruler of Kampilya City, Brahmadatta by name. When they all left for that City, his house became empty and barren.. If only I had a son, this calamity would not have overpowered me." Thus, He entertained the longing for a son.

Just then, his father, Kusa, happened to visit him and he enquired the reason why he looked sad and full of concern; the son laid bare before him his mind and its anxieties. Kusa chided him for becoming so worried for this particular reason; he blessed him that he get a son soon. And, as he blessed, so it happened. The son born was named Gaadhi; he grew up to a very devoted virtuous prince; since he was born in the lineage of Kusa he was known as Kousika.

His sisters lost their husbands after some time and as dutiful wives, they immolated themselves and gained heaven. They were born on the Himalayas as sacred rivers which joined together to form the famous Kousiki river. Kousika was attached very much to the eldest of the sisters, Sathyavathi by name and so, he took residence on the bank of this river, and established himself at Siddha asram, and celebrated the Yajna he had resolved upon with ceremonial rectitude...

At this, the monks who had gathered around the sage exclaimed, "O, how wonderful! Really, we are fortunate that we could listen to the story of the hoary ancestors of our Master! And started praising…

Viswamitra interrupted them and said, "I would not have dwelt on all this, but, Rama! Your question prompted me to reply; I do not give details regarding this body and its antecedents. It is already night; let us take rest.

That night, every one was ruminating over the tales of the forefathers of the Master.

The story of Vishvamitra is narrated in the Balakanda of Valmiki Ramayana[1].

The Mahabharata adds that Vishvamitra's relationship with Menaka resulted in a daughter, Shakuntala whose story is narrated in the Adi Parva of the Mahabharata.

His story also appears in various Puranas, however they show variations from the Ramayana.

People belonging to the Visvamitra Gotra consider Brahmarishi Visvamitra as their ancestor.

People belonging to Kaushika Gotra take Rajarishi Kausika as their root. Kausika was one of the names of Visvamitra.

11 Royal clans of 96 clan of Marathas belong to Kaushik gotra including the illustrious house of Shivaji and Rashtrakutas.

2 more clans belong to the Vishvamitra gotra. Kaushika gotra also belongs to Baish clan of rajput which includes in the suryavanshi rajput.

Some Brahmins in South Gujarat, Tamil Nadu and Andhra Pradesh also have Kaushik/Koushik as a family Gotra. Some of the kumauni region Brahmin like Bhatt also belongs to Kaushik gotra. References ^ Valmiki Ramayana.

Gautama nyaya sutram, 1.26

The 28 Saiva Agamas are said to have been revealed from all the five faces of Siva. The first four taught five Agamas each, while the last, Isana, gave rise to eight.

The Sadyojata face revealed the Kamika, Yogaja, Cintya, Karana and Ajita. These were taught to Kausika Rishi. The rishis who received the agamas were Kausika, Kasyapa, Bharadvaja, Gautama and Agastya. Please note that these are all rig vedic rishis, therefore the rig veda and the agamas could not have been revealed at vastly different times.

6D Shatamarshana Gothram

All of them are devotees of Sriman Narayana and are Staunch Vaishnavas.

About Shatamarshana Gothram lineage, Before Shatamarshana: Ankiras, Purugutsar and Trasadasyu were all born in this Gothram. Shatamarshana gothris are called Sreshtars or Sottai Kulam people in Tamil. Aalawandar refers to his reputed Lineage referring to his grandfather Nata Muni & Shatamarshana thi s way:: " Janitvaham Jagati Mahati Kyata

Yasasam"(Stotra Ratnakaram.) P.A. Ranganatha Tatacharya has written about the glory this Gothram in his monograph" Shatamarshana Gothra Prabhavam".

Mandyam iyengars in karnataka have this gothram.Natha Muni, Aalavandar(Yaamuna Muni) belong to this Gothram.

Brahma according to Puranas had 4 sons:Atri, Bhrigu,Vasishta and Ankiras. Their lines are as follows:

1. Ankiras) Shatamarshana (Penance in the middle of Five fires at Haridhwar and got the boon that the Sata Vayu will not affect him. Similar to the case of Satakopan (Nammalwar later). His predecessors, Purukutsar and Traasa Dasyu were authorities on Rig Vedam.Tras is made up of 3 Kinds of fear. Since these htree kinds of fear ran away fro him out of fear for his Power derived from penance,He is called Trasa Dhasyu. All the three Rishis (Ankiras, Purukutsar,Trsadasyu) are thus included in the Pravaram of Shatamarshana Gothris.

In ancient vedic times such transformations, usually involving marriage relationships with famous Brahmin family resulted in kshatriyas becoming brAhmaNas: maudgalya (descendents of king bhR^imyAshva), shaDmarShaNas (descendents of great ikshvAku king trasadasyu), vAdhulas (descendents of king vItayhavya, the haihaya yadu) etc became Brahmins.

7E Naitruva kaasyapa gothram

It is debated among scholars that the name Kaasyapa may be generic and many Sages took pride in calling themselves as Kaasyapas with additions. Also it may be likely, explanation, is that a group of descendants decided to split from the main group and started their own branch of this line.

As such it appears to me since only one sage change in the pravara of this gothra it can be an off shoot of the Kashyapa Gothra.

Kashyapa - Kasyapa, Aavatsaara, Sandilya, Naitruva kashyapa- Kasyapa, Aavatsara, Naitruva.

The gothra is correctly pronounced as the naidhruva kAshyapa gotra. The R^ishis were avatsAra, naidhruva were descendent of kashyapas and authors of the somAdhyAya of the 9th maNDala of the R^igveda. The peculiarity of this gotra is the soma only AprI, unlike the agni AprIs of the other gotras.

Section VIII

1. Lohita Gothra, 2. Kapila Gotra, 3. Dathaathreya gothra, 4. Galava gothra, 5. Mathanga Gothra, 6. Surya Datta gothra, 7. Mithrasu Gothra, 8. Kausala gothram, 9. Charora Gotra, 10. Dhalabya gothra & 11. Vishnu Gothra.

The following gothras are covered in this write up.

a. Lohit Gothra	b. Kapila Gothra
c. Dattthreya Gothra	d. Galava Gothra
e. Mathanga Gothra	f. Surya data Gothra
g. Mithrasu Gothra	h. Kaushal gothra
i. charora gothra	j. Dalabhya gothram
k. Vishnu Gothra	-

3a.LOHIT GOTHRA

Lohit literal meaning in sanskrit means 'red' colour. Lohit is an Indian name. Widely used by Hindus. Lohit indicates/symbolizes good luck,

good omen. In India, people give importance for 'red' color especially during some auspicious occasions like 'pooja',a red color powder called 'kumkum'which indicates the power of Goddess Durga. Lohith means red Lohitagni is red flame. Many Mandyam iyengars of Karnataka have this gothram.

4b.Kapila Gothram

Most of us know story of Devhuti married to aged sage Kardam. Sage Kardam had a condition that he will remain with her till progency is achieved.

At appropriate time, Devhuti gave birth to nine beautiful daughters. With the birth of nine daughters, the resolution of Kardam was completed.

Devhuti said- But we are all in your refuge. Before deserting us, tell me finding suitable grooms for the daughters is the responsibility of the father.

He assured his wife: " Devi, don't be sad, Very soon, the Lord will appear as your son. Hence, from now on, start worshipping God with faith and devotion and follow self- control. Thus, Devhuti began worshipping the Lord. At appropriate time, the Lord appeared as her son Kapil.

Meanwhile, Brahma also came there with nine Prajapatis and at his insistence, Kardam married his daughters to those nine Prajapatis. Kalaa was married to Marich, Anusuya to Atri, Shraddha to Angira; Havirbhu to Pulastya, Gati to Pulah, Kriya to Kratu, Khyati To Brighu and Arundhati was married to sage Vashishtha.

After the appearance of the Lord as Kapil, he preached Kardam. Thereafter, Kardam went to the forests. There, he felt the all pervasive Parmatma in his own Atma(soul) and thus attained Parampada(the supreme status).

Back in the hermitage, Devhuti too felt the futility of lust. She, therefore requested Kapil for her salvation. Kapil preached her about Yoga, knowledge and devotion towards the Lord. When her prayers were over, Kapil took her permission and went to the forests. Devhuti stayed at the hermitage and meditated on the Lord.

After several years, Devhuti attained salvation and that place is now known as Siddhipad. It is situated on the banks of the river Saraswati. Having freed herself from all kinds of sins, Devhuti's body became holy and assumed the form of a river. Even today, all devotees who are blessed with whatever they desire, venerate it.

Kapila is the father of the Sankhya philiosphy. Veda Vyasa tells us that he is an Avatar of Vishnu and that he is the son of Kardama Maharshi and Devahuti.

The first philosophy that Sri Krishna discusses in the Bhagavad Gita is the Sankhya philosophy. Patanjali the author of the Yoga Sutras and the Mahabhasya was a follower of the Sankhya philosopy.

Kapila protested against the sacrifice of animals in Yajna.

As per the Narada Purana: Kapila had an Asrama in Patala. The sons (60,000 and one) of King Sagara thought that Kapila had stolen their sacrificial horse and they entered Patala. They disturbed Kapila, who

turned them to ashes with a glare. The Nagas fled Patala in fear. Sagara adopted his grandson, Amshuman and sent him to Patala to recover the horse. Amshuman respectfully approached Kapila and recovered the horse. (Note the number 60,000 - that is a clue to an astronomical significance.... which we shall explore later). And then Bhagiratha story....

5c DATTTHREYA GOTHRAM

The DattAtreya gotra while not seen in south India is seen amongst Himachalis and Kashmiris they all descend from the great atri bhauma the first of the Atris.

As every body know the story of birth of Dattathreya to sage Atri toAnasuya ,it is not detailed here.

6d.Galava gothra

Galava gothra, has limited descendents are found even in North India, I am not sure about south India.

7e Mathanga gothra

In the Ramayana, Maharishi Matanga was a man who was brought up as a Brahmin but was the son of a Chandala. It possibly refers to many different persons.

In the Ramayana, Rama and Lakshman visited the hermitage of Matanga near the Rishyamuka mountain and met the devotional tribal woman, Shabari. His story, as told in the Mahabharata, relates that he was mercilessly goading an ass's foal which he was driving. The mother ass, seeing this, tells her foal that she could expect no better, for her

driver was no Brahmin but a Chandala. Matanga, addressing the ass as "most intelligent," begged to know how this was, and was informed that his mother when intoxicated had received the embraces of a low-born barber, and that he, the offspring, was a Chandala and no Brahmin.

In order to obtain elevation to the position of a Brahmin, he went through such a course of austerities as to alarm the gods. Indra refused to admit him. He persevered again for a hundred years, but still Indra persistently refused such an impossible request, and advised him to seek some other boon. Nothing daunted, he went on a thousand years longer, with the same result. Though dejected he did not despair, but proceeded to balance himself on his great toe. He continued to do this for a hundred years, when he was reduced to mere skin and bone, and was on the point of falling. Indra went to support him, but inexorably refused his request, and, when further importuned, "gave him the power of moving about like a bird, and changing his shape at will, and of being honoured and renowned."

The Sage Matanga is renowned as the one who was granted the boon of having his prayer granted, that the supreme Divine Mother (God as Mother) be born in his family as his own daughter.

8f Surya data Gothra and 9g Mithrasa Gothra

Note- I have combined the two since orgin of both the gothras are same.

Sakaldwipiya Brahmins or Bhojaka Brahmins, is a class of Hindu priests and Ayurveda teachers (acharyas),[1] with concentrations in Western- and Northern India.

The Sakaldwipiyas are also known as Maga Brahmins. Also known as Maga Brahmins are the Suryadhwaja Brahmins, who however consider themselves to be distinct from the Sakaldwipiya/Bhojaka Brahmins.

The Sakaldwipiya Brahmin community of India identify themselves as having Iranian roots, and assert that they inherit their by-name maga from a group of priests who established themselves in India as the Maga-Dias or Maga-Brahmanas.

The doctrinal basis for that assertion is Bhavishya Purana 133, which may be summarized as follows:

Krishna's son Samba was afflicted with leprosy, which was cured after he worshiped Surya, Hinduism's Sun God. In response, he built a temple to Surya on the banks of the Chandrabhaga river, but no competent Brahmin could be found to take up the role of priest in the temple. So Samba sought help of Gauramukha, the adviser of the yadu chief, Ugrasena.

Gauramukha responded with a suggestion that Samba go to Shakdvipa and invite their priests to worship Surya. Further, asked Samba, "tell me, oh Brahmin, what are the antecedents of these worshipers of the Sun?"

To which Gauramukha replied... "The first of the Brahmins amidst the Shakhas was called 'Sujihva.' He had a daughter of the name Nikshubha, who so enamored Surya that she was impregnated by him.

Thus she gave birth to Jarashabda who was the founding father of all the Maga-Acharya. They are distinguished by the sacred girdle called the Avyanga that they wear around their waist." And so Samba called

on Krishna to send him Garuda, on whose back he then flew to Shakadwipa. He collected the Maga-Acharya, brought them back to India and installed them as priests of his Surya temple. The lineage married Bhoja vamsa women and so their descendants came to be known as Bhojakas.

As such, the Sakaldwipiya are one of only two[b] Brahmin groups who are said to have originated outside India, even if about half their clan names (gotras) are the same as those of other Brahmins. Whatever their original beliefs, by the time the Bhavishya Purana 133 was composed the Sakaldwipiyas were identified as devotees of Surya, Hinduism's deity of the Sun (cf. Hvar).

Subsequently, in Vrihata samhita 60.19, Varahamihira directs that the installation of the Surya images should be made by the maga, as they were the first to worship the divinity. Other texts enjoin that the images of Surya should be dressed like a northerner with the legs covered, that he should wear a coat and a girdle. The early representations of the divinity actually follow these injunctions, and early iconography depicts the deity in central Asian dress, replete with boots.

Shakdwipi Brahamins do in fact appear to have been instrumental in the construction of Sun temples in different part of the country, to include Kashmir, Kathiawad and Somnath in Gujarat, Dholpur in Rajasthan, Hissar in Jodhpur, Bharatput and Khajuraho in Madhya pradesh, Konark in Orissa and Deo, Punyark, Devkund and Umga in Bihar.

The tale of the arrival of the Sakaldwipiyas appears to have been part of living tradition for many centuries. The Govindpur inscription of 1137-1138 refers to a maga family of Gaya, Bihar that was celebrated for its

learning, Vedic scholarship and poetic faculty, and who descended from one of the original Samb invitees.

Note- Do these people are partaking as Brahmins in gaya for our Gaya sraadha? The doubt now come to me from their appearance, complexion and behaviour. It was my experience while performing Gaya sraddha about 50 or Brahmins came for different sraadhas. They just touched all food items andate maximum four handful of items.

The Brahmins of the Godda district in Uttar Pradesh likewise trace their lineage to the original invitees. The maga-vyakti of Krishnadas Mishra is an elaboration of the legend.

The Bhojakas are also mentioned in the inscriptions of Maurya Ashoka and Kharavela The A History of Brahmin Clans states that Śākadvīpī Brahmins have a love for traditional (Sanskrit) knowledge and their Saṃskāras are like those of the Maithil Brāhamanas, although matrimonial and other customary relations with Maithil (or other Brahmins) are not in vogue.

"they wear long Yajnopavita at the age of 8 years, keep quiet while eating, like to keep beards like sages, perform agnihotra, and charmed with mantras, and were called maga because they read the Vedas in haphazard ways."

The Sakaldwipiya centre was at Magadha. According to their tradition, they are identified by their purs rather than by their lineage.

There are altogether 13 Śākadvīpī gotras: Kāśyapa, Garga, Pārāśara, Bhrigu/Bhargava, Kauinya, Kausala, Bharadwaj, Vasu, Suryadatta/Arkadatta, Nala, Bhavya Maṭi and Mihrāsu.

Major Sakaldwipiya centers are in Rajasthan in Western India and near Gaya in Bihar.

The term 'Bhojaka' is popular in the western states while 'Sakadvipi' and its numerous variations is typical for the north and east. The terms 'Graham Vipra' and 'Acharya Brahmin' are common in West Bengal and Rajasthan. One of the Sakaldwipiya groups, the 'Suryadhwaja' Brahmins, are endemic to Northern India and is the only Shakadwipiya group classified as Kashmiri Pandits.

The Bhojakas are historically associated with several Jain temples in Gujarat and Rajasthan, where they serve as priests and attendants. Some of the Shakdwipi Brahmins of Bihar and Uttar pradesh are Ayurvedic physicians, some are priests in Rajput families, while yet others are landholders.

10 h Koushal gothra

Specifically in Haryana and Punjab Gaur Brahmins from Kaushal Lineage are found. These Brahmins are the direct descendents of Hiranyabha kaushalya Rishi, a teacher of great Indian Sage Yagnavalkya. References to Kaushalya Rishi can be found upon research in Shrimad Bhagwat Maha Puran. Many khatris also use Kaushal as their gotra, however it remains unclear as to the connection between this and the Brahmin lineage. It is a matter of speculation whether it is a result of Guru Shishya Parampara where students took pride in being identifed by the Gotra of their teacher, or whether it is something totally diverse having no connection at all. The Gaur Brahmins of Haryana are indigenous to Haryana and in some cases it is said that they originally

came from Bengal a long time ago.

Kaushal Rajvir was the special name and famous king in the Indian history. It is said that he had 516 queens in his mahal for his pleasure.

The word Kaushal in Devnagri Thesaurus (Hindi language) means Clever or Perfect or Skillful/Skilled.

Kaushal is also very common first name for people originating from Gujarat,Bihar, India, West coast region of India.

Kaushals were the special names given to Hindu kings by their gurus. Most of the Hindu Kings had Kaushals as their Priests. Their origin was in North India & near the areas of Punjab & Himachal Pradesh,Bihar.

Kaushals were traditionally renowned for their knowledge of astrology and spiritual healing.

Its mainly used as a Surname or Last Name (e.g. Atul Kaushal) by few of the members of vast Indian Brahmin Community mainly from Northern region. On the other hand it can also be used as an Indian First Name of a person as a Noun (e.g. Kaushal Kadecha).

11i Charora gothra

Charora is one of the gotras in Sanadhya Brahmins. Charoras live in Bharatpur district of Rajasthan state in India.

Sanadya Brahmin (or Sanadh) are a community of Brahmins, living prominently in Western Uttar Pradesh area of India.

Sanadhya Samhita gives an account of the origin of the Sanadhya community. Lord Ramachandra of Ayodhya invited some Adi Gauda Brahmins to conduct a yajna. As dakshina he gave villages to 750 of them, who came to be called Sanadhya. They were engages in tapa, thus came to be called Sanadhya.

An alternative theory is that since they worship Lord Sun (or Surya) (Skt san), they are called Sanadhya. Sikh Guru Gobind Singh has mentioned that his ancestors once lived in the Sanadh region, this may have been the region from where the Sanadhya originated.

In the 19th and 20th national convention of Kanyakubja Brahmins by Kanyakubja Mahati Sabha, in 1926 and 1927 respectively, an earnest appeal was made for unity among Kanyakubja Brahmins whose different branches included Sanadhya, Pahadi(Kumaun Brahmins), Jujhoutia, Saryupareen, Chattisgadhi, Bhumihar Brahmins and different Bengali Brahmins.

Sanadhyas are a dominant section of north Indian Brahmins, most numerous in Gangetic Doaba region and they touch the Kanaujias on the north west extending over central Rohilkhand, and the part of the upper central duab from Pilibhit to Gwalior.

Sanadhya Brahmins make a triumvarate along with kanyakubj Brahmins and Bengali brahimns in practicing the doctroine of nobility ; like biswa system of kanyakubj Brahmins and kuleen system of Bengali Brahmins, the sanadhyas rigourusly practice the 'allh' system to jeaously safeguard the purity of their blood. They are branch of Adi Gauda Brahmins, Rtviz of ashwmegh yajna performed by Lord Sri Rama and have matrimonial relations in their own fold and Adi Gauda Brahmins. [5] They have matrimonial relations with kanyakubj Brahmins as well.

Migration and infiltration of Sanadhya Brahmins into central India from the north took place after the fall of Marathas. In the beginning of the 19th century by 1820 AD families of Sanadhyas started to migrate to the Narmada valley extending from Mandla to Hoshangabad and so also into the Malwa from Vidisha to Ujjain and Indore.

12 J Dalabhya gothram

Dalabhya is a sage mentioned in the Chandogya Upanishad. His lineage is the Dalabhya gotra. The Chandogya Upanishad describes a conversation between sages Shilak, Dalabhya and Pravahana. The sage is also mentioned in the Bhavisya-uttara Purana where the sage Pulastya narrates him the story of Krishna taking the form of a mendicant.

Yāska (6th-5th centuries B.C. according to Shukla, Georgetown University) was a Sanskrit grammarian who preceded Pānini. His famous text is Nirukta, which deals with etymology, lexical category and the semantics of words. He is thought to have succeeded Śākaṭāyana, an old grammarian and expositor of the Vedas, who is mentioned in his text. He is sometimes referred to as Yāska ācārya (ācārya = teacher).

The Nirukta attempts to explain how certain words get to have their meanings, especially in the context of interpreting the Vedic texts. It includes a system of rules for forming words from roots and affixes, and a glossary of irregular words, and formed the basis for later lexicons and dictionaries. It consists of three parts, viz.:(i) Naighantuka, a collection of synonyms; (ii) Naigama, a collection of words peculiar to

the Vedas, and (iii) Daivata, words relating to deities and sacrifices.

The nirukta was one of the six vedangas or compulsory ritual subjects in syllabus of Sanskrit scholarship in ancient India.

12k Vishnu gothra

Many people proclaim they are either Vishnu gothra or siva gothra. They are Vaishanvites or Saivites. Mostly Vaisya community is found telling this gothram.

13 Appended items

1. Atri Gothra- Sri Durvasa, the venerable one, was 'born' into one of the most illustrious family. He is the son of Atri Maharshi, and Sri Anasuya devi.

2. Viswamithra gothra- In Tamilnadu and Andhra they are about a 20% of the Brahmins. Several kshatriya lines of andhras, like shatavAhanas also claim descent from Vishvamitra.

VishvAmitra's clan a famous kshatriya clan became a Brahmin clan- the kaushika gotra.

Vishvamitra, the grand author of the gayatri mantras in the rig veda is also the author of the Triyambaka mantra (aum triyambakam yajamahe).

3) Vadula Gothra and Moudgalaya gothras

In ancient vedic times such transformations, usually involving marriage

relationships with famous Brahmin family resulted in kshatriyas becoming brAhmaNas: maudgalya (descendents of king bhR^imyAshva), shaDmarShaNas (descendents of great ikshvAku king trasadasyu), vAdhulas (descendents of king vItayhavya, the haihaya yadu) etc became Brahmins.

4) Bharadwaja and Bharga va gothras

In more later times many Brahmins assumed kshatriya-hood. The bharadvAja family gave rise to the shunga kings, kANva family to the kANva dynasty, the maitreya family to the maitraka kings, the bhArgava family to the famous ga~nga dynasty of south India.

5. Kausika, Kasyapa, Bharadvaja, Gautama and Agasthia gothras.

The 28 Saiva Agamas are said to have been revealed from all the five faces of Siva. The first four taught five Agamas each, while the last, Isana, gave rise to eight.
The Sadyojata face revealed the Kamika, Yogaja, Cintya, Karana and Ajita. These were taught to Kausika Rishi.
The Vamadeva face gave rise to Dipta, Sukshuma, Sahasra, Amsumat and Suprabheda, and taught them to Kasyapa Rishi.
The Aghora face revealed Vijaya, Nisvasa, Svayambhuva, Agneya (or Anala) and Vira, and gave them to sage Bharadvaja.
The Tatpurusha gave rise to Raurava, Mukata, Vimala, Chandrajnana and Mukhabimba (or Bimba), and taught them to Sage Gautama.
The Isana face revealed Prodgita, Lalita, Siddha, Santana, Sarvokta, Parameswara, Kirana and Vatula to Sage Agastya.

6. KASHYAPA GOTHRA

The Bhagavata Purana states that the Apsaras were born from Kashyap and Muni.
In the family line of Kashyapa, along with him there are two more discoverers of Mantras, namely, his sons Avatsara and Asita. Two sons of Avatsara, namely, Nidhruva and Rebha, are also Mantra-seers. Asita had a son named Shandila, from whom the famous Shandilya family line (Gotra) started.

7. KANVA GOTHRA

Since Viswamitra fought with Vasistha, and Kanva raised Viswamitra's daughter, we know that they all lived around the same time. Kanva Rishi Ashram on the banks of river Malini, 42 km from Haridwar. Kanva does not figure in any of the lists of SaptaRishis. He was not one of the Rishis that Satyavrata Manu brought over in his boat. We know him through his Vedic Mantras and through a beautiful play called Abhignyana Sakuntalam written by a great poet called Kalidasa about Viswamitra, Menaka, Sakuntala, Dushyanta, Kanva, Durvasa and Bharata.

8. Gouthama gothra

Sita (Ramayan) belongs to Yajur Veda, She belongs to Pravara consisting of the three Rishis viz., Aangirasa, Aayaasya and Goutama, She belongs to Goutama Gotra.

KNOW ABOUT SAGES - Part II of IV

KNOW ABOUT SAGES -11

1. Bruhaspathi - Deva Guru and his incarnations

According to Shivapurana Guru was born to Angeerasa and Suroopa. His brothers are Utathya and Samvartana. Bruhastathi also known as Brahmanaspati is the teacher of Gods and is praised in many hymns of the Rigveda.

Garuda purana:

3.28.45 states - "Bruhaspati, the preceptor of Gods, had three forms, o lord of birds. When Rama was incarnated on earth, he was born as Bharata. As such Brahma pervaded him.

3.28.47 states - "When Lord Krishna was incarnated on earth, Brhaspati, the preceptor of Gods, was incarnated as Drona [son of Bharadvaja and apsara Ghrtaci]. The creator pervaded him. As Brhaspati was born of drona [jug], he was called Drona.

According to the Rigveda, Jupiter is very pleasing to watch. He himself has constructed his abode. He is worth worshipping for the whole world. If he is pleased with his devotees he blesses them with prosperity and intelligence.

1.1 Guru - the life giver

Once Indra and Bruhaspathi were believed to have gone to Kailasa, the abode of Lord Shiva. Shiva put them to the test and obstructed their

entrance in the guise of a furious Digambara. Failing to recognize the Lord, Indra wielded his powerful weapon, Vajraayudha, over Shiva who reduced the disbelieving Indra to ashes. Bruhaspathi, quick to recognize Shiva's divinity, appeased his anger and appealed to the Lord to restore Indra to life. Thus Bruhaspathi saved Indra and with this he earned the title of 'Jeeva' - the life giver.

1.2 Bruhaspathi - family details and his deity

Bruhaspathi had three wives: the main was Tara the other two being Subha and Mamta.

Seven daughters were born to Shubha: Bhanumati, Raka, Archismati, Mahishrvati, Siniwali and Havishmati.

Seven sons and a daughter were born to Tara from Bruhaspathi. I do not have details about them. Tara had another son from Moon God, the story of this son has been told in this posting.

Mamta gave birth to Bhardwaja and Kacha.

The presiding deity of Jupiter is Indra. There is a manthra recited "Tarabalam Chandra balam thameva Vidya balam Deivabalam thameva" about the auspiciousness of muhurtha recited by our sasthrikals at all functions.

1.3 Abduction of Tara

Chandra performed a rajasuya yajna (royal sacrifice) and the ceremony was an outstanding success. But all this success and glory went to Chandras head. The preceptor of the Gods was the Sage Bruhastathi and Bruhastathis wife was Tara. Chandras eyes fell upon Tara and he

forcibly abducted her. In fact Tara too had no hatred to Chandra and she did not resist.

On several occasions Bruhastathi asked Chandra as such to return Tara, but the Moon-God would not listen. A terrible war was waged between the Gods and demons over Tara.

The Gods fought on Bruhastathi's side and the demons aided Chandra. Shiva also fought on the side of the Gods. As the war raged, Shiva let fly a terrible divine weapon named Brahmashirsha at Chandra. Chandra countered this with another terrible divine weapon named Somastra. These two weapons of destruction threatened to burn up the entire universe. Brahma decided that it was time for him to intervene.

"Stop this nonsense at once," he told Chandra. "What you have done is most improper. Return Tara at once." These words ashamed Chandra and he returned Tara.

1.4 Birth of Buddha

But while with Chandra, Tara had already conceived. But still Guru accepted her in that condition. The son born was Buddha.

Buddha became very skilled in the handling of elephants. In fact, the knowledge of tackling and handling elephants goes back to Buddha.

The story of Buddha marrying Ila and birth of son Pururava to them and King Pururavas love and life with Apsara Urvashi are interesting stories, which we will see later.

1.5 Mrita Sanjeevani

The demons and Gods fought with each other all the time. Bruhastathi was the preceptor of the Gods and Shukracharya was the preceptor of

the demons. Shukracharya knew a wonderful art known as Mritasanjivani. Thiswas the knowledge of bringing back dead people to life. (The Harivamsha tells us that Shukracharya learnt this art by praying to Shiva and pleasing him. The Matsya Purana refers to this story later.)

Since Shukracharya knew this art, the Gods were in a terrible fix. Any demons that the Gods killed were promptly brought back to life by Shukracharya. But Bruhastathi knew no such art. So any Gods that the demons killed, stayed dead. The Gods pondered about this problem and finally arrived at a solution.

1.6 Kachha becomes sishya to Sukracharya

Kachha was Bruhaspathi's son from his wife Mamta. The Gods told Kachha. "Go and become Shukracharyas disciple. Try to learn the art of mritasanjivani from him. Shukracharya has a beautiful daughter named Devayani. Try to curry her favor so that your task may become easier."

Kachha went to Shukracharya. "Please accept me as your disciple," hesaid.

"I am the great Bruhastathis son. I will serve you faithfully for years." Since no mention was made of Mritasanjivani, Shukracharya gladly agreed to this proposition. Kachha lived with Shukracharya and served his Guru (teacher). He became friendly with Devayani and Devayani gradually fell in love with Kachha. Days passed.

1.7 Asuras attempt to end Kachha

The demons got to know that Kachha was Bruhastathi's son. Since they hated Bruhastathi, they hated Kachha as well. Kachha was in the habit of taKing Shukracharya's cattle to the forest for grazing. When Kachha

was alone in the forest, the demons seized their chance. They slew Kachha and fed his body to the tigers.

In the evening, the cattle returned home alone. Kachha was not with them.

1.8 Devayani expresses her love with Kachha to Sukracharya

Seeing this, Devayani told her father, "The cattle have returned home without Kachha. I am certain that someone has killed him. I am in love with Kachha and cannot survive without him. Please do something."

"Do not worry," Shukracharya told Devayani. "I will bring Kachha back to life with the art of mritasanijivani. " As soon as Shukracharya recited the magical mantra (incantation), Kachha appeared before them, hale and hearty. Days passed.

1.9 Sukracharya consumes Kachha

Kachha went to the forest once more, this time to pluck flowers. The demons killed him again. But this time they burnt his body and mixed the ashes in a goblet of wine. They then served the wine to Shukracharya to drink. When Kachha did not return, Devayani again told her father. "I am certain that someone has killed Kachha. I cannot survive without him. Please do something."

Through this power, Shukracharya discovered what had happened. He told his daughter, "We have a real problem on our hands. Kachha is inside my stomach. I can revive Kachha by summoning him through mritasanjivani. But in the process, he will have to tear asunder my body and I shall die. Tell me, beloved daughter, which do you want? Either Kachha or your father will live."

"I refuse the choice." replied Devayani. "Both you and Kachha must live. I cannot survive without either."

1.10 Mritasanjeevani taught to Kachha

Shukracharya then decided that there was only one way out. He addressed Kachha, who was inside his stomach, and taught him the words of the mrtasanjivani mantra. He then recited the words himself and out came Kachha. Shukracharya's body was torn apart and the Sage died. But Kachha had learnt the words of the mantra. He now recited them to bring Shukracharya back to life. Kachha thus learnt what he had set out to achieve. After spending some more time with Shukracharya, he prepared toreturn to heaven.

1.11 Devayani gets betrayed

"Where are you going" asked Devayani. "Don't know that I am in love with you? Please marry me."

"I am afraid that I cannot do that," replied Kachha. "You are my Guru's daughter. Therefore, you are my superior just as my Guru is my superior. I cannot marry you. Moreover, I have spent some time inside his body. And when I came out, it was as if a son had been born fromhim. You are therefore my sister. How can I possibly marry you?"

Devayani became very angry. "You are playing with words," she said. "I curse you that although you have learnt the art of mritasanjivani, it will prove to be of no use to you."

"You have needlessly cursed me," retorted Kachha. "I too curse you that no brahmana will ever marry you and that you will never get whatever it is that you wish for. Later Devayani married a King Sharmishta. Devayani- Sharmishta story we will see later.

1.12 Jayanti lures Sukracharya

Keeping the demons by his father Sage Brighu's hermitage Sukracharya went for a penance to know the manthra from Lord Siva, which would help the demons become invisible.

Meanwhile, the Gods got to know what Shukracharya was up to. They realized that, once Shukracharya returned, they would be in no position to tackle the demons. Indra had a daughter named Jayanti. Indra reasoned that he ought to try and disturb Shukracharya's meditation. He therefore sent Jayanti to the place where Shukracharya was praying. Her instructions were to try and distract the Sage. Jayanti served Shukracharya faithfully throughout the appointed period of a thousand years. When the vrata was over, Shiva appeared before Shukracharya and taught him the art of Mritasanjivani.

It was then that Shukracharya noticed Jayanti. "Who are you" heasked. "And why have you been serving me thus I am exceedingly pleased with what you have done. Tell me what I can do for you."

"If you wish to grant me a boon, marry me and live as my husband for ten years," replied Jayanti. Shukracharya was lured away by Jayanti.

1.13 Bruhaspathi disguises as Sukracharya

Indra was bent upon ensuring the destruction of the demons and he now hit upon a plan. He asked Bruhastathi to adopt Shukracharyas form and go to the demons. The demons were expecting their Guru back after the thousand years were over and took Bruhastathi to be Shukracharya.

They honored him and served him faithfully. When the ten years with Jayanti were over, Shukracharya returned and discovered Bruhastathi among the demons.

"Who is this upstart?" he demanded to know. "Give him up and seek refuge with me. I am the real Shukracharya. "

"Not at all," replied Bruhastathi. "I am the real Shukracharya. " The demons were bemused. Bruhastathi and Shukracharya were as alike as two peas in a pod; there was no way of telling them apart. They finally reasoned that the person who had been living with them for the last ten years must be their real Guru. They therefore accepted Bruhastathi and shooed Shukracharya away.

Shukracharya cursed the demons that they were bound to be destroyed. As soon as Shukracharya cursed the demons, Bruhastathi adopted his own form.

The demons realized that they had been tricked, but the harm had been done. This story is from Matsya purana.

Summary:

Bruhaspathi was Deva Guru. He is one among the Navagraha. He had a son kachha. Through him Devas tried to learn Mritasanjivani sending him as student of Sage Sukracharya. He had three wives- prominent was Tara. Tara was abducted by Chandra and son born to them is the Mercury. (Note - From the way we have seen the story of Guru he has actually try to cheat two times Sukra. But Sage Sukra accepted his son Kachha and for the sake of his daughter, taught him Mritasanjeevani too. Hence in my astro readings, I honour Sukra to Guru)

Bruhaspathi's Guru was Sage Brighu.

KNOW ABOUT SAGES - 12

1. Sage BHRIGU

Sage Bhrighu was one of the Saptarshis in the 6th Manwanthara. Bhrighu was one of the Manasa-Putras (wish-born-sons) of Lord Brahma, who simply wished him into existence, to assist in the process of creation, for this reason he is also considered one of the Prajapatis. (Mahabharata, Pauloma Parva).

1.1 Sage Bhrighu and Astrology

Sage Brighu was the first compiler of predictive astrology, and also the author of Bhrighu Samhita, the astrological (Jyotish) classic written during the Vedic period.

1.2 Sage Bhrighu family

Sage Bhrighu was married to Khyati, the daughter of Daksha. He had three sons by her, named Dhata, Vidhata and Sukra. He had one more son from his wife Puloma - Sage Chayana.

By marrying daughter of Daksha, he was co-brother to Lord Siva, who married Sati. He was also co-brother to Moon God Chandra who married 27 daughters of Daksha and landed in all sorts of trouble showing favoritismwith wife Rohini. He was also co-brother to Sage Kashyapa who married 13 daughters of Daksha.

1.2 Indra his sambandhi and Jayanti his 1st daughter in Law.

Bhrighu was the father of Sukracharya. Indra’s daughter Jayanti was married to Bhrighu’s son Sukracharya (who was also called Kavya) which we have read in last posting. (Devi Bhagavatham)

1.3 1.3 Sukanya his second daughter in Law

Sage Chyavanaappear as Pravara Sage in the Srivatsa Gothra. Sage Chyavana was married to Sukanya a princess. The story of Sukanya we will see with Sage Chyavana and Chyavana prasa Lehiam.

.4 **1.4** Grandfather of Devayani and Sage Richika.

Devayani was the daughter of Sukracharya . So Sage Bhrighu was grandfather to Devayani. Her story and love affair with Kachha, son of Bruhaspathi and betrayal of Bruhaspathi we have seen in the previous posting.

Richka was the son of Chyavana. (Mahabharata). Hence he was grandfather to Richika too.

1.5 Sage Brighu's beard pulled by Lord Siva

Sage Bhrighu finds mention in the Vayu Purana, where his presence during the great Yagna of Daksha Prajapati (his father-in-law) was felt. According to the Maha-bharata he officiated at Daksha’s celebrated sacrifice, and had his beard pulled out by Lord Siva in anger.

6 1.6 Sage Bhrighu tests trinities regarding right for Poornahoothi.

In the Padma Purana it is related that the Rishis, assembled at a sacrifice, disputed as to which deity was best entitled to the homage of a Brahman (Poornahoothi). Being unable to agree, they resolved to send Bhrigu to test the characters of the various Gods, and he accordingly went.

He could not obtain access to Siva because that deity was engaged with his wife; “finding him, therefore, to consist of the property of darkness,

Bhrigu sentenced him to take the form of the Linga, and pronounced that he should have no offerings presented to him, nor receive the worship of the pious and respectable.

His next visit was to Brahma, whom he beheld surrounded by Sages, and so much inflated with his own importance as to treat Bhrigu with great inattention, betraying his being made up of foulness. The Sage therefore excluded him from the worship of the Brahmans.

Repairing next to Vishnu, he found the deity asleep, and, indignant at his seeming sloth, Bhrigu stamped upon his breast with his left foot and awoke him; instead of being offended, Vishnu gently pressed the Brahman's foot and expressed himself honoured and made happy by its contact; and Bhrigu, highly pleased by his humility, and satisfied of his being impersonated goodness, proclaimed Vishnu as the only being to be worshipped by men or Gods, in which decision the Sages, upon Bhrighu's report, concurred."

Who was he to test the trimurtis? How could he disturb their privacy? More so how could he even dare to curse the deities who by their mercy had bestowed upon him many a boon and made him so illustrious? Even when he had been unimaginably haughty, the Gods had displayed forbearance and kindness when they could have burnt him to ashes by a mere glance.

Only then Bhrughu realized that the best of merits was to remain free of vain pride and conceit. He begged pardons from the Gods who were glad to bless him, seeing that he had realized his folly. Since then the trimurtis have been the supreme owners of the purnahuti and the devotees could offer the aahuti to the God of their choice and devotion.

1.7 1.7 Goddess Lakshmi leaves Vishnu

Goddess Lakshmi wife of Vishnu could not digest the action of Sage Bhrighu and Lord Vishnu's tolerance. She left to nether world. During Palazhi manthan again she sprang up and joined with Lord Vishnu.

.8 1.8 Third eye removed

Sage Bhrighu had undertaken the severest of austerities, which were too fearsome even to imagine. By virtue of his penance he had a third eye in his foot and could see even beneath the earth. He was revered and respected by devas, rishis and even by the supreme trimurtis.

We have seen the story of Brighu testing the trinities. Vishnu gently pressed the Brahman's foot and expressed himself honoured and made happy by its contact. While patting his feet Vishnu plucked out the third eye from his feet.

1.9 1.9 Sage Bhrighu rescues Agasthia from Nahusha Asura

It is related of Bhrigu that he rescued the Sage Agastya from the tyranny of King Nahusha, who has obtained superhuman power. Bhrigu crept into Agastya's hair to avoid the potent glance of Nahusha, and when that tyrant attached Agastya to his chariot and kicked him on the head to make him move, Bhrigu cursed Nahusha, and he was turned into a serpent. Bhrigu, on Nahusha's supplication, limited the duration of his curse.

.10 1.10 Bhargavas

The Bhargavas are a clan of Sages descending from the ancient fire-priest Bhrighu. They instituted the ritual of offering the juice of the Soma plant to the old deities.

1.11 Bhrighu descendants

Kings Yayati and Yadu, Sages Jamadagni and Parasuram were all his decedents. We will be seeing Sage Jamadagni and Sage Parasuram stories in later postings.

1.12 Bhrighu disciples

Sage Bhrighu and Bharadwaja had discussions on many subjects. (Mahabharata). Sage Kapila was also his disciple.

SUMMARY

Sage Bhrighu was a mind-born son of Brahma. His prominent sons were Sukracharya and Sage Chyavana. He tested the trinities regarding the right for Poornahuti. Since he married the daughter Khyati of Daksha he became co- brother to Lord Siva, Lord Chandra and Sage Kashyapa.

KNOW ABOUT SAGES - 13

Devayani was the daughter of Sukracharya, the teacher of Asuras. Kachha, son of Bruhaspathi, Deva Guru took studentship with Generous Sukracharya.The actual aim was to learn Mrita sanjeevani manthra. Sukracharya was so nice and diplomatic that he accepted Kachha as student without doubting Kachha's integrity. Kachha established friendship with Devayani. Slowly Devayani fell in love with him.

Sukracharya was compelled to teach Mritasanjeevani manthra to Kachha for the sake of his daughter. Later Kachha left Sukracharya, leaving Devayani disappointed by telling her that he could not accept her love on account of her being his Guru’s daughter. That he also came out of Sukracharya’s stomach in one incident made him her brother. Read on:

1.1 Sharmishtha and Devayani

Sharmishtha was the daughter of Vrishaparva, the King of the Danavas. Sharmishtha and Devayani were great friends, until Indra played some mischief.

The two friends had gone to bathe in a pond and had left their clothes on the bank. Indra adopted the form of a breeze and mixed up the clothes. When Sharmishtha donned her clothes after her bath, she put on Devayani’s clothes by mistake.

Devayani said, "How dare you wear my clothes’. My father is Guru to your father and you are my inferior in every respect. You have no business to put on my clothes."

"I am not your inferior." replied Sharmishatha. "It is you who is my inferior. My father is the King and your father thrives on my father’s generosity."

The two friends started to quarrel. Sharmishtha flung Devayani into a well and left her there, taKing her to be dead.

1.2 King Yayati rescues Devayani

At that time, King Yayati came to the forest on a hunt. He was thirsty and looked for some water. He came by the side of the well, and found Devayani inside the well, unable to come out. He rescued Devayani.

1.3 Yayati marries Devayani

Yayati also fell in love with Devayani. Devayani too liked Yayati and the two got married.

1.4 Sukracharya threatens Vrishaparva

Shukracharya got to know about all the incident and was furious at the treatment that Sharmishtha had meted out to his daughter. He threatened to leave the demons. Vrishaparva did his best to persuade Shukracharya not to leave them, but Shukracharya insisted that he would stay only if Devayani was pacified. Vrishaparva promised to give Devayani whatever it was that she wished for.

1.5 Princess Sharmishtha becomes servant to Devayani

"Sharmishtha has insulted me," said Devayani. "She has called me her inferior. My mind will be set at rest only if Sharmishtha becomes a servant to me. Vrishaparva agreed to this condition and Sharmistha became Devayani’s servant, along with one thousand other demon women since they wanted Sukracharya.

1.6 Sukracharya warns Yayati

After Yayati and Devayani got married, Shukracharya told Yayati, "Sharmishta is Devayani’s servant and you are married to Devayani. Under no circumstances may you marry Sharmishtha, otherwise I shall curse you." In due course, Devayani gave birth to Yadu and Turvasu.

1.7 Yayati marries Sharmishtha secretly

Sharmishtha had secretly married Yayati and she too gave birth to Druhya, Anu and Puru. Puru was one of the best Kings later.

1.8 Yayati's marriage to Sharmishtha comes out and Sukracharya curses King Yayati

Devayani, in due course, came to know Sharmishtha had children. “Who is your husband?" Asked Devayani.

"My husband is a brahmana," replied Sharmishtha. "I do not know his name." But when Devayani asked Druhya, Anu and Puru about their father, the truth came out. They told her that they were King Yayati’s sons.

"You have insulted me," Devayani told Yayati. "I will remain your wife no longer. You have married my servant." Shukracharya was also furious. Yayati had gone against his wishes and had married Sharmishtha.

Shukracharya cursed Yayati that old age would set upon the King, although he was still in the prime of youth.

1.8 King Yayati pleads guilty and curse mitigated

"Please do not curse me," said Yayati. "I am married to your daughter. I wish to live with her as her husband. Do you wish your son-in-law to be an old servant"

"My curse cannot be lifted," replied Shukracharya. "But I will try and mitigate the effects. I grant you the power that you can pass on this old age to whomsoever you wish."

It was this old age that Puru accepted. This story of Devayani is told in Matsya Purana by Sage Lomaharshana.

1.9 Conclusion from Devayani story (1)

The story of Devayani clearly shows the affection of a father to daughter. Sukracharya was ready to leave his life to save Kachha. He was also ready to leave the Demon King and his acharya profession if a simple wish of Devayani was not fulfilled.

I am proud to say till date I am like Sukracharya for my daughter. I still recollect I could not recite the mantras for her Betrothal with out tearsand with all self-control I failed to recite the Gothrolbhava mantra for the third time recited during her marriage. Even today after 13 years after her marriage I forget every other thing while answering her telephone call from Dubai. Days pass as hours when she makes a visit to me. Most of we parents are like me I think.

1.10 Conclusion from Devayani story (2)

If Kachha, son of Deva Guru, would have married Devayani Mritasanjivani would have been useful to Devas and they too could have been revived. The enmity of Deva Guru Bruhaspathi with Asura Guru Sukracharya would not have been there. Even with all these incidents Sukracharya kept no enmity with Bruhaspathi. Only Bruhaspathi kept enmity with Sukracharya.

2. Sage Sukracharya - Details.

Sukra was son of Sage Bhrigu and he was priest of Mahabali of famous Tiruvonam story and Daiya Guru.

His wife's name was Susuma or Sata-parwa. His daughter Devayani married Yayati of the lunar race, and her husband's infidelity induced Sukra to curse him.

2.1 Sukra - author of code of Law

Sukra is identified with Usanas, and is author of a code of law.

2.2 Sukra and Mrita sanjeevani

The Hari-vansa relates that he went to Siva and asked for means of protecting the Asuras against the Gods, and for obtaining his object he

performed “a painful rite, imbibing the smoke of chaff with his head downwards for a thousand years.”

In his absence the Gods attacked the Asuras and Vishnu killed his mother, for which Sukra cursed him “to be born seven times in the world of men.” This gave rise to the incarnations of Vishnu.

Sukra restored his mother to life, and the Gods were alarmed lest Sukra's penance should be accomplished.

2.3 Sukra marries Jayanti, daughter of Indra

Indra sent his daughter Jayanti to lure Sukra from his penance. She waited upon him and soothed him, but he accomplished his penance and afterwards married her. The story of Jayanti is told in Matsya purana.

2.4 Sukra and Mahabali

Sukra was the priest to Mahabali who every year visited Kerala during Onam festival. While Vamana approached Mahabali for 3 feet of land, Sukracharya felt some thing rotten in the affairs. He warned Mahabali not to comply with the request of Vamana. In spite of this, Mahabali did not want to withdraw the promise.

Fore-seeing his downfall as royal priest, Sukra entered in the form of a bee into the “Kindi Val” (water jug) obstructing the fall of water during offerings by Mahabali. His eye was pierced by Vamana with Durbha (Dharbam - the holy grass) and the flow of water was restored.

2.5 Sukra and Astrology

Sukra occupies the most prominent part in astral charts. If he is exalted or better placed, the individual will be blessed with talents in arts,

music, dance, writing etc. He is also the God of all loves. A person with prominent Sukra in the horoscope will be a diplomat, smooth and simple, peace loving and intelligent.

Sukra is known by his patronymic Bhargava, and also as Bhrigu sutha. He is also Kavi or Kavya, ‘the poet.’ The planet is called Asphujit; Magha-bhava, son of Magha; Shodasansu, ‘having sixteen rays;’ and Sweta, ‘the white.’

Summary

Sukracharya was the Asura Guru. He was the son of Sage Brighu. His daughter was Devayani. One of his wives was Jayanti- daughter of Indra. Sukra is the best of the planets in the astral charts. Keeping Indra as his God Sukracharya respect his Father-in-law very much.

KNOW ABOUT SAGES - 14

1.Sage CHYAVANA

Sage Chyavana's story is told in Satapatha Brahmana and very briefly is in Rigveda. His story is told in Mahabharatha in detail. Sage Chyavana is the author of many Hymns in Rigveda. He was the grandson of Brahma. He was half brother to Sage Sukracharya.

1.1 Princess Sukanya pokes Sage Chyavanas’s eyes in play.

The version of this story as told in the Mahabharata and Puranas is as follows:-

Once Sage Chyavana was taKing a penance on the banks of the river Narmada. Chyavana was so absorbed in penance that white ants constructed their nests round his body and left only his eyes visible.

Sukanya, daughter of King Saryata, seeing two bright eyes in what seemed to be an anthill, poked them with a stick in child play and he became blind. The Sage visited King Saryata, and wanted the promise of the King to give him Sukanya in marriage for the offence made by her.

Since his daughter was at fault for the blindness the King was ready to give Sukanya to the Sage in marriage. Sukanya too accepted her folly and expressed readiness to marry the blind Sage in spite of Sage Chyavana looKing old and weak.

1.2 Sukanya and Aswini kumars

Princess Sukanya left the royal Palace and enjoyments and took a life with Sage Chyavana in his hermitage.

One day the Aswini Kumars (sons of Lord Soorya) came by the hermitage. They were attracted to the beauty of Sukanya.

Subsequently the Aswins, showing compassion for her union with so old and ugly a husband as Chyavana, tried to induce her to take one of them in his place as her husband. But Sukanya was such a woman who was very loyal and devoted and chaste.

When their persuasions failed, they told her they were the physicians of the Gods, and would restore her husband Sage Chyavana to youth and beauty by taKing a bath along with them, when she could make her choice between him and one of them. The idea of Aswins was that all

the three will look identical after bath and she may get confused and one of them could get her.

1.3 Aswin kumars bathe with Sage Chyvana

Accordingly the three bathed in a pond and came forth of like celestial beauty. Each one asked her to be his bride, and she recognised and chose her own husband. I am told that there is no eye movement for Gods. Sukanya probably knew this.

1.4 Sage Chyavana expresses gratitude to Aswins

Chyavana, in gratitude, compelled Indra to admit the Aswins to a participation of the Soma ceremonial. Indra at first objected, because the Aswins who wandered among men were not to be admitted.

An argument started. Sage Chyavana stayed the arm of Indra when he was about to launch a thunderbolt, and Chyavana created a terrific demon. When the demon was on the point of devouring the King of the Gods Indra, he had no alternate and he submitted and then onwards Aswin kumars could partake in Soma ceremony.

1.5 Children of Sage Chyavana

According to the Mahabharatam, Chyavana was husband of Arushi or Sukanya and father of Sage Aurva. He is also considered to be the father of Sage Harita. We will have the stories about Sage Aurva and Sage Harita later.

1.6 Rig Vedic version of Sage Chyavana

In the Rig-Veda it is said that when “Chyavana had grown old and had been forsaken, the Aswins divested him of his decrepit body, prolonged

his life, and restored him to youth, maKing him acceptable to his wife, and the husband of maidens.”

1.7 Amplified version of Sukanya story in Satapatha Brahmana

The story of Sage Chyavana and Sukanya is amplified in the Satapatha Brahmana: - The Sage Chyavana assumed a shrivelled form and laid as if abandoned. The sons of Saryata, a descendant of Manu, found this body, and pelted it with clods. Chyavana was greatly incensed, and to appease him Saryata yoked his chariot, and taKing with him his daughter Sukanya, presented her to Chyavana.

The Aswins endeavoured to seduce her, but she remained faithful to her shrivelled husband, and under the direction of Sage Chyavana she told them they are incomplete and imperfect.

Sukanya consented to tell Aswini kumars in what respect they were deficient, if they would make her husband young again.

They directed that he should bathe in a certain pond, and having done so, he came forth with the age that he desired. She then informed them that they were imperfect because they were excluded from a sacrifice the other Gods were performing. They departed and succeeded in getting admitted to join the other Gods.

1.8 Mahabharata version - Chyavana starts Yagya

According to the Maha-bharata, Chyavana sought Indra to allow the Aswins to partake of the libations of Soma. Indra replied that the other Gods might do as they pleased, but he would not consent.

Chyavana then commenced a sacrifice to the Aswins; the other Gods were subdued, but Indra, in a rage, rushed with a mountain in one hand

and his thunderbolt in another to crush Chyavana. The Sage having sprinkled him with water, stopped him and “created a fearful open-mouthed monster called Mada, having teeth and grinders of portentous length, and jaws - one of which enclosed the earth, the other the sky - and the Gods, including Indra, are said to have been at the tip of his tongue like fishes in the mouth of a sea monster.”

In this predicament, Indra granted the demand of Chyavana, who was thus the cause of the Aswins becoming drinkers of the Soma.

1.9 Chyavana creates palace for King Kusika

In another part of the Maha-bharata, Sage Chyavana is represented as exacting many offers from King Kusika and his wife. Later, he rewarded them by “creating a magical golden palace,” and predicted the birth of “a grandson of great beauty and heroism – Sage Parasurama.”

1.10 Birth story of Sage Chyavana

The Maha-bharata, interpreting his name as signifying `the fallen,’ accounts for it by a legend, which represents his mother, Puloma, wife of Bhrigu, as having been carried off by the demon Puloman. She was pregnant, and in her fright the child fell from her womb. The demon was softened, and let the mother depart with her infant.

1.11 Chyavana prasa Lehiam (Chyavanprash Legyam)

The Chyavana prasa Lehiam, an ayurvedic preparation made with a good percentage of Amla fruit, is said to bring youth, vigour and vitality immediately. Hence the Lehiam is named after Sage Chyvana who looked very old and became young by taKing bath in a pond as directed by Aswin kumars.

1.12 Chyavana – pravara Sage of Srivatsa Gothra

I am born in Srivatsa Gothra. Chyvana appeared as the 2nd Sage in the pravara of Srivatsa Gothra. The pravara Sages are as follows in Srivatsa Gothra: “Bhargava, Chyvana, Aplavana, Aurva, Jamadagniya-Pancharisheya…..”

SUMMARY

Sage Chyavana was the son of Sage Brighu. His wife was Sukanya. His sons were Harita and Aurva. Sukracharya was his half brother. Chyavana was associated with King Kusika and created a magical golden palace for him. Sage Parasurama was King Kusika’s grandson.

KNOW ABOUT SAGES - 15

Sage JAMADAGNI

(i) Sage Jamadagni and his family

Sage Jamadagni was a descendant of Sage Bhrigu. He was the son of a Brahmin Richika and Princess Satya-vati. Sage Jamadagni married Princess Renuka. He had five sons, the youngest and most renowned of who was Parasu-rama.

(ii) Jamadagni’s birth

Jamadagni’s mother, Satya-vati, was daughter of King Gadhi, a Kshatriya. The Vishnu Purana relates that when Satyavati was pregnant, her Brahman husband, Richika prepared a payasam for her to eat for the purpose of securing that her son should be born with the qualities of a Brahman.

He also gave another payasam to her mother who too desired to bear a son with the character of a warrior. On those days it was common to have mother becoming pregnant even after her daughter got married.

(iii) Sage Jamadagni - nephew of Viswamithra

Satyavati's mother changed the payasams, and so Jamadagni, the son of Richika, was born as a warrior-Brahman, and Viswamitra, son of the Kshatriya Gadhi, became a priest later.

(iv) Reference in Mahabharata

The Maha-bharata relates that Jamad-agni engaged deeply in study and "obtained entire possession of the Vedas."(v) Princess Renuka became wife of Sage Jamadagni

Sage Jamadagni went to King Renu or Prasenajit of the Solar race and demanded his daughter Renuka in marriage to him. The King gave her to him, and Jamadagni retired with Renuka to his hermitage, where the princess shared in his ascetic life.

(v) Five sons of Sage Jamadagni

In due course Renuka bore him five sons, Rumanwat, Sushena, Vasu, Viswavasu, and Parasurama, and she was exact in the performance of all her duties.

(vi) Renuka gets attracted to sporting Gandharvas

It was practice for her to bring water from the river after making a mud pot daily. Because of her purity, within minutes the handmade pots used to get dried up and she used to carry water in the mud pots made from river clay

One day she went out to bathe and got struck up seeing a sporting Gandharva with his wife in the water. Their pleasure made her feel envious so she was defiled by unworthy thoughts. On that day with repeated trials the mud pot she was trying to make with new clay did not get shape and did not got dry up. She could not carry the water. After repeated trials, having no alternative she returned after bath without water. Her husband beheld her "fallen from perfection and shorn of the lustre of her sanctity." So he reproved her and was exceeding wrathful.

(vii) Jamadagni order his sons to kill Renuka

His sons came into the hermitage in the order of their birth, and he commanded each of them in succession to kill his mother. Influenced by natural affection, four of them held their peace and did nothing. Their father cursed them and they became idiots bereft of all understanding.

When Parasu-rama entered, he obeyed his father's order and struck off his mother's head with his axe. The deed assuaged the father's anger, and he desired his son to make a request.

(viii) Renuka and her four sons again survive

Parasurama begged that his mother might be restored to life in purity, and that his brothers might regain their natural condition. All this the father granted.

(ix) Cow Nandini gets forcibly carried from Sage Jamadagni's hermitage by King Kartavirya

The mighty Karta-virya, King of the Haihayas, who had a thousand arms, paid a visit to the hermitage of Jamad-agni. The Sage and his sons were out, but his wife Renuka treated her guest with all proper

respect. Unmindful of the hospitality he had received, Karta-virya threw down the trees round the hermitage, and carried of the calf Nandini of the sacred cow, Surabhi, which Jamad-agni had acquired by penance.

Parasu-rama returned and discovered what had happened, he then pursued Karta-virya, cut off his thousand arms with arrows, and killed him.

(x) Sons of Karta virya kills Sage Jamadagni

The sons of Karta-virya went in revenge to the hermitage of Jamad-agni, and in the absence of Parasu-rama slew the pious Sage without pity. When Parasu-rama found the lifeless body of his father, he laid it on a funeral pile and vowed that he would extirpate the whole Kshatriya race. He slew all the sons of Karta-virya, and he cleared the earth of the Kshatriya caste.

2. Sage PARASURAMA

2.1 Parasurama kills Kshathrias

Parshurama was the son of Sage Jamagdagini. Sage Jamadagni was killed by the sons of a King by name Kartavirya regarding the divine cow Nandini. Since then Parshurama became vengeful. He vowed to kill the entire Kshatriya race. He killed several Kings but his anger did not dissipate. He conquered the entire earth. Finally on Lord Indra’s intervention, he handed over the earth to Kaashyapa and retired to Mahendra Mountains to perform penance.

2.2 Parasurama appears before King Dasaratha and Prince Rama

After Ram’s wedding to Seetha, Dasharatha started his journey back to Ayodhya. His contingent was sizeable. Birds in the air indicated that there were troubles ahead but the animals on the land portended happy times to come.

Suddenly a huge storm arose. Trees were uprooted. Dust rose in the sky and clouded the sun. Dasharatha’s troop quaked in fear. Parasurama appeared before them all at once with a bow on one shoulder, axe in one hand and an arrow shining brightly in the other. Wherever he went, storm and earthquake preceded him. Everyone assembled there, was familiar with stories of Parasurama’s vengeful nature. They became even more frightened.

The Brahmans in Dasaratha’s group honored him by the customary offering of water. Parasurama received it and then addressed Rama,

"O son of Dasaratha! I have heard that you have strung Rudra’s bow. You pulled the string so hard that the bow broke into two. Initially Vishwamitra had made two identical bows. One of it was given to Rudra and the other to Vishnu. I carry Vishnu’s bow now. If you can string this bow too, I shall honour you with a duel."

Dasaratha was alarmed. Rama was very dear to him. He did not want him harmed at any cost. He appealed to Parasurama to spare Ram and reminded him of his promise to Indra.

Parasurama ignored him. Rama spoke to Parasurama courteously. He said, "Because of a wrong done to your father, you have sought revenge. You have annihilated several Kshatriya princes and Kings. But you will realize that I am not such a humble prey. Please give me your bow."

With a smile on his face Rama strung the bow easily and placed the arrow on its string. A fierce fight went on neither succeeded. Both recognized each other

Parasurama addressed the prince of Ayodhya mildly, "I am glad you have recognized me and I have recognised you. I have promised Kaashyapa that I will not remain in his territory after sunset. So I must return to Mahendra Mountains at once. Please do not deprive me of that journey.

After saying this Parasurama paid his respects to Rama and departed. Dasaratha’s retinue continued the journey in peace. They reached Ayodhya. The people were overjoyed and welcomed them graciously. Rama and Seeta remained happily in Ayodhya for 12 years.

2.3 Parasurama and Karna

Karna was taught all archery by Parasurama. Actually Karna was taking his studentship being brought up by a Brahmin. One day Parasurama was relaxing on the lap of karna. Suddenly an ant (katterumpu) bit karna in the feet. In spite of severe pain he withstood it with out disturbing the Sage sleeping. When Parasurama woke up he found blood oozing from the feet. Parasurama realized a Brahmin could not withstand such pain and cursed Karna for not telling his real identity: he would forget all his learning at the actual moment of requirement.

2.4 Parasurama and creation of Bhargava Kshethra (Keralam).

Another version is that after donating all land acquired from Kings to Sage Kashyapa, Sage Parasurama prayed for Varuna to give him some land to sit and pray. He threw his axe and did not take it back. Varuna withdrew the sea and the land from Gokarnam to Kanyakumari was given to Sage Parasurama for penance.

2.5 Parasurama brings Nampoothiries

After creating 64 temples in Kerala for pooja he brought Brahmins from North India / Andhra. These Brahmins are the earliest settlement Brahmins of Kerala- Nampoothiries. Following the 1st batch of Brahmins, additional batches came. Those who could not be accommodated as priests have become Ambalavasies. Afterwards the Sage returned to Mahendra Mountains.

2.6 Sage Parasurama - a chiranjeevi.

Sage Parasurama is a chiranjeevi. It is believed still he is in penance in Mahendra Mountains.

SUMMARY

Sage Jamadagni was a Sage in the lineage of Sage Bhrighu. His wife was Renuka, the princess. His foremost son was Sage Parasurama. Parasurama created Bhargava Kshethra and did penance. Later went to Mahendra Mountains and still believed to be in penance.

In the following article, we will be seeing the stories about Sage Aurva in the lineage of Bhrighu and abut Sage Parasara, disciple of Sage Kapila

KNOW ABOUT SAGES - 16

Sage PARASARA

Parāśara is a Rigveda Mahārśi and author of many ancient Indian texts. Parāśara was the grandson of Vasishtha, the son of Sage Shakti, and the father of Veda Vyasa.

There are several texts, which give reference to Parāśara as the author/speaker.

Modern scholars believe that there were many individuals who used this name throughout time. Hindus believe that the same Parāśara taught these various texts and the time of writing them varied. The actual Sage himself never wrote the texts, he was known as a traveling teacher, and the various texts attributed to him are given in reference to Parāśara being the speaker to his student.

1.1 Genealogy

We already know Vasishtha was the mind born son of Brahma. And his wife was chaste Arundhati. They had a son named Sage Shakti. Parasara was the son of Sage Sakthi

1.2 Parasara brought up by Sage Vasistha

Mahārśi Parāśara was raised by his grand father, Vasishtha, because he lost his father at an early age. His father, Sage Shakti, was on a journey and came across an angry Rakshasa (demon) who had once been a King but was turned into a demon feeding on human flesh as a curse from Vishwamitra. The demon devoured Parāśara’s father. In the Visnu Purana, Parāśara speaks about his anger as follows: -

"I had heard that my father had been devoured by a Rakshasa employed by Vishwamitra: violent anger seized me, and I commenced a sacrifice for the destruction of the Rakshasas: hundreds of them were reduced to ashes by the rite, when, as they were about to be entirely exterminated, my grandfather Vasishtha said to me: Enough, my child; let thy wrath be appeased: the Rakshasas are not culpable: thy father's death was the work of destiny. Anger is the passion of fools; it becometh not a wise man. By whom, it may be asked, is any one killed?

Every man reaps the consequences of his own acts. Anger, my son, is the destruction of all that man obtains by arduous exertions, of fame, and of devout austerities; and prevents the attainment of heaven or of emancipation.

The chief Sages always shun wrath: be not subject to its influence, my child. Let no more of these unoffending spirits of darkness be consumed. Mercy is the might of the righteous."

1.3 Birth of Sathyavathi

Uparichara was the King of Chedi and Girika was his wife. Once bursting with youthful affection Girika desired to bear an heir to the throne. The King too wanted an heir, but had to leave for a remote forested district of his Kingdom for an urgent task. He promised Girika that she would get her wish on his return. In the lovely woods he saw natural life being reproduced all around him and dreaming of his vivacious wife, he could not contain himself. However he did not want to waste his seed of life so he asked a bird to carry it immediately to the queen. In mid-flight this bird was attacked by another and the semen fell into a river where it was swallowed by a fish.

The fish in reality was an apsara (divine maiden) by the name of Adrika. She had been cursed by Brahma to live as a fish till she gave birth to human twins. On swallowing the semen Adrika conceived and during the coming months human life developed inside her body. Just as she was due to give birth, she was caught in the nets of fishermen led by Dashraja. When the fish was cut open a boy and a girl were found inside. The boy was Matsya and the girl Matsyaa. Adrika's curse was now fulfilled and she regained her womanly form and returned to heaven. The children were brought up by Dashraja. The later girl came to be known as Satyavati.

1.4 Parasara meet Sathyavathi and Sage Vyasa born

When she grew older, Satyavati took to ferrying pilgrims across the river Yamuna. Once she was taking the Sage Parashara in her boat. Smitten by her charm he wanted to make love to her. Parashara told her that she was destined to give birth to a very great person from this liaison.

She placed three conditions before him. The first was that no one on shore should see what they were doing, so Parashara created an artificial mist around them. The second was that she should retain her virginity. Parashara assured her that after she gave birth she would again become a virgin and when she got married her husband would not know. Being born from a fish, she had retained a fishy smell. Hence she was sometimes called by the derogatory name Matsyagandha or the one who smells like a fish. She wanted this to be replaced by an intoxicating fragrance. Parashara agreed to this as well. He said that a divine aroma would emanate out of her, which could be sensed for a yojana, a distance equal to nine miles. She would then be known as Yojanagandha meaning one whose fragrance spreads for a yojana.

1.5 Vyasa- son of Parasara with Satyavati.

Satyavati conceived and immediately went into labor. On an island in the river she gave birth to a boy. The boy immediately grew up to become a man. He left his mother saying that whenever she would need him all she had to do was call and he would present himself. Since his complexion was dark he was called Krishna, which means dark. And since he was born on an island he was called Dwaipayana, from the word ‘dweep’ meaning island. Krishna Dwaipayana would later be known as Veda Vyasa, because he split the Vedas into four books.

So Krishna Dwaipayana, or Veda Vyasa, was born to Satyavati and Parashara.

1.6 Parasara - Great Grandfather of Kouravas and Pandavas.

Veda Vyasa had Dhritarashtra, Pandu and Vidura through his dead brother's wives at the request of Satyavati. He had Sukadeva through his wife, Jābāli's daughter Pinjalā (Vatikā)[1]. Thus Parāśara was the great-grandfather of both the warring parties of the Mahābhārata, the Kauravas and the Pāndavas.

1.7 Parasara - the limping Sage

Parāśara was known as the "limping Sage". He had his leg wounded during the attack of his ashram. When a Rishi dies he merges back into an element or an archetype, Sage Jaimini was trampled by wild elephants, Sage Gautama was eaten by Cannibals, etc. When Sage Parāśara was walking through a dense forest he and his students were attacked by wolves. He was unable to get away in his old age with a lame leg, he left this world merging into the wolves.

1.8 Texts attributed to Sage Parāśara

Sage Parasara is the author of Rigveda V 1.65-73 and part of RigVeda V9.97.

Parāśara Smithi (also called Parāśara Dharma Samhita): a code of laws, which is stated in the text to be for the present Kali Yuga.

He is the speaker of Visnu Purana considered by scholars as one of the earliest Puranas.

He is the speaker of the Brihat Parāśara Horā śāstra, also written as BPHS. It is considered a foundational text of astrology. The Sanskrit in which it is composed dates to the 7th or 8th centuries CE

He is also the speaker of the Virks ayurveda ("the science of life of trees"), one of the earliest texts on botany. [1]. This text was considered to be an ancient botany primer for students of Traditional Indian Medicine. I have read some where in this book that he has stated: wood indigo should not be used.

2.Sage AURVA.

2.1 Sage Aurva grandson of Sage Bhrighu

Sage Aurva was the grandson of Sage Bhrigu. He is described in the Maha-bharata as Born of the Sage Chyavana by his wife Arushi.

From his race he is called Bhargava. The Maha-bharata relates that a King named Krita-virya was very liberal to his priests of the race of Bhrigu, and that they grew rich upon his munificence. After his death, his descendants, who had fallen into poverty, begged help from the Bhrigus, and met with no liberal response. Some of them buried their money, and when this was discovered the impoverished Kshatriyas were so exasperated that they slew all the Bhrigus down to the children in the womb.

2.2 How Aurva got the name so.

Arushi concealed her unborn child in her thigh, and the Kshatriyas being informed of this, sought the child to kill it, but the child "issued forth from its mother's thigh with lustre and blinded the persecutors. From being produced from the thigh *(uru)*, the child received the name of Aurva.

2.3 Aurva's anger becomes Haya-siras

The Sage Aurva's austerities alarmed both Gods and men, and for a long time refused to mitigate his wrath against the Kshatriyas, but at the persuasion of the Pitris, he cast the fire of his anger into the sea, where it became a being with the face of a horse called Haya-siras.

2.4 Aurva preceptor of Sagara

While he was living in the forest, he prevented the wife of King Bahu from burning herself with her husband's corpse. Thus he saved the life of her son, with whom she had been pregnant seven years. When the child was born he was called Sagara (ocean); Aurva was his preceptor, and bestowed on him the Agneyastra, or fiery weapon with which he conquered the barbarians who invaded his country.

2.4 Aurva – grandfather of Jamadagni

Aurva had a son named Richika, who was father of Jamadagni.

2.5 Harivamsa version

The Hari-vansa gives another version of the legend about the offspring of Aurva. The Sage was urged by his friends to beget children. He consented, but he foretold that his progeny would live by the destruction of others. Then he produced from his thigh a devouring fire, which cried out with a loud voice, "I am hungry; let me consume the world."

The various regions were soon in flames, when Brahma interfered to save his creation, and promised the son of Aurva a suitable abode and maintenance. The abode was to be at Badavi -mukha, the mouth of the ocean. He and the newly produced fire were to consume the world

together at the end of each age, and at the end of time to devour all things with the Gods, Asuras, and Rakshasas.

The name A'urva thus signifies, shortly, the submarine fire. It is also called Badavanala and Samvarttaka. It is represented as a flame with a horse's head, and is also called Kaka-dhwaja, from carrying a banner on which there is a crow.

2.6 Aurva- Pravara Sage of Srivatsa Gothra

Sage Aurva appear as the 4th Sage in the pravara of Srivatsa Gothra. (Bhargava, Chyavana, Aplavana, Aurva, Jamadagniya, Pancharisheya.....)

SUMMARY

Sage Parasara was the grand son of Sage Vasistha. He had the famous Vyasa as son from Satyavathi. From him the Brihat Parasara hora sasthra has come, the bible of astrologers.

Sage Aurva was the son of Sage Chyvana . He was the father of Sage Jamadagni we have seen in (14).

KNOW ABOUT SAGES - 17

1.Sage VEDAVYASA

1.1 Sage Vedavyasa is considered as Lord's incarnation

The 'Mahabharata' remains a marvel in the literature of the world. Veda Vyasa was the Sage who gave the world this Storehouse of realism, wisdom and compassion. And he was the guide to whom seven generations of the high and the humble looked up in hours of sorrow and darkness.

During the end of Dwapara Yuga period there were about 1180 Vedic Shakhas. Most recessions are in Sama Veda. In that time people used to memorize all the 1180 shakhas.

Lord clearly saw the weakening Intellectual and Physical powers of humans in the coming Kali Yuga. So he descended in two forms - one as Lord Krishna for "Dhushta Samharam" and another one as Krishna Dvaipayana - as a son of Sage Parashara to save the Vedas at least to the extent possible.

It was the Lord in the form of Sage Krishna Dvaipayana, we call as Veda Vyasa. Krishna Dwaipayana - 'Krishna' because he was dark colored, 'Dwaipayana' because he was born on an island in the Yamuna.

His hermitage was in Badari and he was therefore called 'Badarayana'also.

His works were - Compiling the Vedas and 18 Major Puranas, Lord also narrated Mahabharata containing 1,00,000 slokas. Since he was an avatar, he could write in many styles. (Ref:- "The Vedas" by Kanchi Mahaperiava.)

Everybody knows about Sage Vedavyasa. So introducing the Sage through stories is not a must. Hence I am telling in detail not much known information and stories about him. About known things I make a passing remark. Still the story of Vedavyasa is a lengthy one.

1.2 Sage **Vedavyasa's family**

Sage Vedavyasa's father was Sage Parashara. Sage Parasara was the grandson of Sage Vasistha. Vasistha was the author of Vishnu Purana.

Sage Vedavyasa's mother was Satyavati also known as Matsya Gandhi. Satyavati was born to King Uparichara and an apsara Girika who had to take form as a fish due to a curse. When Sage Parasara met Satyavati she was having the smell of fish. With his Tapasya, Parasara covered her with the sweet fragrance of Kasturi (the musk).

Sage Veda vyasa had 4 sons. Upon the request of his mother Satyavati through Ambika he had the son King Pandu, through Ambalika he had the son King Dhritarashtra, through a Palace maid son Vidurar. Ambika and Ambalika were Princesses who were the widowed wives of Chitrangadan and Vichithra Veeryan. Vyasa's fourth son was Sage Sugan.

1.3 Birth of Sage Sugan

His son "Suga Bramham" authored Srimad Bhagavata. Regarding Sage Suga Bramham what is told is the "Potent" of Sage Vyasa was accidentally consumed by a Parrot thus giving birth to "Sage Suga Bramham".

1.4 Vyasa leaves for Badrayanam immediately after birth

Vyasa grew into manhood shortly after his birth. He was already well versed in the Vedas, the Shastras, the Purans, Poetry, History and other branches learning. He was ripe with wisdom.

Vyasa bowed to his mother, touching her feet with his head. Satyavati touch his head lovingly. Vyasa stood up with folded hands and said: "Mother, if ever you wish to see me, please think of me in your mind and I shall come, no matter where I am."

"I shall do so, my child," she said. Vedavyasa took leave of her and left for Badari for his 'tapas'.

1.5 Birth of Pandu , Dhritharashtra and Vidurar.

King Shantanu was ruling in his capital Hastinavati. One day he met Satyavati who was still virgin after giving birth to Vedavyasa. King Shatanu married her. Two children were born to them- Chitrangadan and Vichitraveeryan. Chitrangadan died very young. Vichitraveeryan died shortly after his marriage. Their wives wereAmbika and Ambalika. They had no issues.

Satyavati was unhappy because the dynasty itself would come to an end. She did not know what to do. She remembered her son, the great Vyasa from Sage Parasara.

He came to Hastinavati in no time and greeted his mother. "Mother, what is the matter? I hope all is well with you. Why did you call me? How can I serve you?"

Satyavati explained to him the cause of her anxiety. Vyasa blessed her two daughter- in-laws each with a son. Ambikagave birth to Dhritarashtra. Ambalika's son was Pandu. A waiting woman of the palace too got a son. He was Vidura. Vidurawas a very pious man.

The Kauravas were the children of Dhritarashtra. The children of Pandu were called the Pandavas. Without Vyasa, there would be no Kauravas, no Pandavas and no Mahabharata War - of course, Mahabharata story too.

1.6 Satyavati go with her son Vedavyasa to the forest - "Come With Me, Mother"

After many years King Pandu died. Once again Satyavati thought of the great Vyasa. He came and consoled every one. He told them not to lose

courage. By that time, Satyavati had grow very old and weak. She had suffered many misfortunes. Vyasa sympathised with her and said:

"Mother, it is better for you to come with me to the forest. It is better you spend the rest of your life in a peaceful meditation and prayer. I shall find a good place for you. You will love it."

Satyavati agreed. Her daughter-in-laws too were eager to follow her. Dhritharastra had become King and Pandavas and Kouravas were grown up by the time. So Vedavyasa agreed to their coming too.

Vyasa and the old women kept walKing for many days. They entered a thick forest. They stopped at the foot of a hill. There were huge trees around, nearby flowed a gurgling stream, thickly dotted with flowers. It was a well-shaded place. There was ample drinKing water. Vyasa collected leaves and branches of trees and erected a neat cottage for his mother. He taught her how to make a cup out of the lotus leaves. He showed her how to fetch water when she was thirsty. She learnt from him, also, how to collect wild roots and berries for food. He stayed there for four days, looKing after the comforts of hi mother.

The time for parting was drawing, closer. That day came. He bowed down at her feet and begged her permittinghim go. He knew he would not be able to see her again. He was a 'rishi', no doubt, and he was calm. But even he could not contain his sorrow.

Satyavati lifted up his head lovingly and embraced him there were tears in her eyes, too. "Good bye, I wish that you live for a thousand years, happy and renowned" she blessed him.

After his departure, the three women Satyavati, Ambika and Ambalika lived just like the hermits of the forest. They lived on the wild fruits and roots. They spent heir last days in prayer.

1.7 Vedavyasa calls on Dhritharasthra

Recollect Stories of Pandavas loosing every thing to Kouravas in repeated Dyes play….Pandavas were in forest dwelling…

Vyasa came to know aboutthe happenings. He hurried to Hastinavati. Dhritarashtra received him in his palace touched his feet and requested blessing . Dhritarashtra was a little nervous because he felt guilty. He feared that Vyasa would speak about the fate the Pandavas. In fact that was just the purpose of Vyasa's visit.

Vyasa told him: "Dritarashtra, you are the head the family. Do you think you have treated the Pandavas fairly? They have been ousted from their home and hearth. Could you not have stopped it? Why did not you advise your sons against such an action'

Dhritarashtra was speechless. He stood with his head bent in shame. Just then Vidura came there. He bowed to Vyasa. "Why, Vidura, did you not advise the foolish Kauravas? How could you letthese things to happen?" Vyasa asked.

Vidura too felt ashamed. There were tears in his eyes. He was very fond of the Pandavas. He sadly confessed: "Yes. 'Dhritarashtra tried to dissuade his sons. So did 1. But the wicked Kauravas did not listen to us."

Vyasa looked angrily at his son Dhritarashtra and spoke tauntingly: "0 King, you have always known the nature of your children. But blinded by your foolish love, you were helpless. That was why you let these things happen, was it not?"

Dhritarashtra was utterly humbled and became speechless. He knew that Vyasa spoken truthfully.

Vyasa thundered: "Your sons destined to bring ruin on themselves. That is why they are so evil. Those that ruined their own brothers(Pandavas) will come to no good. It isa pity all of youforget that Lord Krishna himself is on Pandava’s side.

Advise your children, and particularly Duryodhana to restore the Kingdom to the Pandavas. The Kauravas will be destroyed if they earn the enmity of the Pandavas.

Remember mywords -Your sons have topay heavily for their sins.." So saying, Vyasa left the palace. Dhritarashtra trembled. He knew that the words of his 'rishi' fatherwould never prove false.

This posting is goinglengthier. I will be continuing the story of Veda vyasa in the next posting also.

KNOW ABOUT SAGES - 18

1.Sage VEDAVYASA

1.7 Vedavyasa calls on Dhritharasthra

Remember my words -Your sons have to pay heavily for their sins." So saying, Veda Vyasa left the Hastinavati palace. Dhritarashtra trembled. He knew that the words of his 'rishi' father would never prove false. Read further..

1.8 Vedavyasa goes to Pandavas

Vyasa then went into the forest looKing for the Pandavas. After a few days he came to the place where they were living. Pandavas were delighted to see their rishi thatha. The Pandavas bowed down to the

'rishi'. They had prepared some gruel for their meal. They offered it to the 'rishi thatha ‘. Vyasa was overjoyed their warmth and hospitality.

1.9 Vedavyasa comfort Droupadi

When they began to talk of their life in the forest Droupadi could not hold back her tears. Vyasa was deeply touched. He said, "Daughter, don't grieve. These hardships won't last long. By and by, Dharma will triumph and Adharma (evil) will fall. For the present, you have to put up with these sorrows. The Pandavas are pious and heroic. The very purpose of their birth is to uproot the Kauravas. Do not weep." The Pandavas felt comforted. Vyasa spent a couple of days with them. Then the Pandavas continued their journey.

1.10 Vedavyasa stops Yudhishtira in battlefield

Vyasa frequently visited the Pandavas on the battlefield too. He looked after their welfare. One day, Yudhishtira met Duryodhana on the battlefield. Yudhishtira was very angry and wanted to kill him. He fixed an arrow and was about to bend his bow. All of a sudden came Vyasa and stopped Yudhishtira. He said: "That is not your work. It is your brother Bheema who has vowed to kill Duryodhana. Leave it to him." Yudhishtira obeyed and turned h chariot in another direction.

1.11 Veda vyasa comfort Dhritarashtra

Dhritarashtra heard that his son Duryodhana was dying, He came to the battlefield with Vidura. His grief was beyond words. He fell down and wept bitterly. Just then, Vyasa came. He spoke comforting words: "O King, console yourself. Dhritarashtra cried desperately: I do not desire to live a longer. All my children are gone. What is the good of my life now?"

“These things were destined to happen and your children were bound to come to this fate. Remember the words of Yudhishtira. Did he not offer to give up all enmity even offered to give up his claim to the empire. He was ready to yield if Duryodhana gave him just five villages. But Duryodhana refused”(In this context I recollect the words of Duryodhana “Soochi kuthuvathinu samrajyam Pandavarku Koduthida in Duryodhana Vadham Kathakali story see in my childhood days).

Go home and take back the Pandavas into fold. Treat them like your own children."Thus Vyasa consoled the Dhritharastra and sent him home from the battlefield.

1.12 Veda Vyasa stops curse by Gandhari

Although Yudhistira was a warrior, he was very tenderhearted. On the death of Kauravas Yudhishtira became very much worried. When he met Gandhari, he was deeply disturbed. He felt as though he himself wronged her.

Gandhari of course was a very pure woman, devoted to her husband. In her sorrow and anger, she was about to curse the Pandavas. When Yudhishtira and his brothers touched her feet her face grew red with anger. Her lips trembled. She was on the point of uttering a curse.

Vyasa was there at hand. He could foresee that delay would prove fatal. He put his hand gently on her head and said: "Look here, child! I am Vyasa. I am here. Gandhari feared him and held back the curse.

"Daughter, check your anger. How are the Pandavas to blame? Think that the Pandavas are your own children," said Vyasa. Gandhari listened to these words of Vyasa, the supreme head of the family and her father in Law. She touched the feet of the mighty Sage mamanar. She contained her grief, called the Pandavas to her side and embraced

them with affection. So Vedavyasa comforted his junior mattupon and prevented her from cursing her Anna’s children.

1.13 Vedavyasa comforts Yudhistira, Arjuna, Subhadra and Uttara

Vyasa again consoled the sorrow-stricken Yudhishtira telling him about Kshathria Dharma quoting a few stories also. At that instance Arjuna came there with Subhadra and their mattupon Uttara. He comforted them also telling about Kshathria duties.” Why do you grieve? Remember there were great heroes in the past. They are dead and gone. But they have left behind their deathless names." He told Yudhishtira the stories of sixteen brave warriors at this instance.

Then the Sage turned to Uttara. He said, "My child, you will give birth to a son who will become a great emperor (King Parikshith). Through him the dynasty of the Pandavas survive. So why do you grieve? Take courage, daughter. Every body touched Vyasa's feet. After blessing every body Vedavyasa then returned to his hermitage.

1.14 Vedavyasa shows Gandhari her children and other dead

Dhritarashtra, Gandhari and Kunti became very old. They were tired of the palace. They longed for the calm and peace of the forest. Yudhishtira and others were unwilling to let them go, but finally agreed. Vyasa heard the news. He came part of the way to meet them. He took them to his forest dwelling. They lived peacefully for a month. Then Gandhari began to wish to see her dead children; Kunti longed to see Karna; Dhritarashtra expressed a similar desire to see the dead. Vyasa wanted the Pandavas to be present on the occasion. He sent word to them. One day all of them assembled on the banks of the river Ganga. They eagerly waited for the night to come.

Late at night Vyasa stood in the river and called out the names of the dead, on, by one. One after another they appeared: on the riverbank. On one side stood Duryodhana and all his brothers. On the other were Karna, Abhimanyu and others. They all felt joy beyond description. The night seemed just a minute. When the Morning came those who had come from other worlds disappeared. Such was the power of Vedavyasa’s Tapas.

1.15 Arjuna Laments on Krishna’s death

Thirty-six years passed after the Maha bharata war and Yudhistira made the King.

One day, Lord Krishna gave up his mortal body. Arjuna was miserable and he could not bear the pain of separation. He went to Vyasa and expressed his deep grief. Vyasa spoke to him. "You are lamenting in vain, Arjuna- Krishna came to this world on some mission. He fulfilled the mission, and left this world. Let us cherish his memory. You have also ruled for a number of years. The Dwapara Yuga is almost over. It is better for you all, too, to go to heaven. Give this mesSage to Yudhishtira." Arjuna carried Vyasa's mesSage to Yudhishtira.

KNOW ABOUT SAGES - 19

1.Sage VEDAVYASA

1.15 Arjuna Laments on Krishna’s death

…….You have also ruled for a number of years. You have earned a good name. The Dwapara Yuga is almost over. It is better for you all, too, to

go to heaven. Give this mesSage to Yudhishthira." Arjuna carried Vyasa's mesSage to Yudhishthira.

1.16 Lord Ganesha Assists Vyasa

Vyasa was an eyewitness to the happenings in the Dwapara Yuga. He saw the rise of quite a number of powerful Kings and dynasties. Rishis could live for hundreds of years by the power of 'tapas' and 'yoga'. They could conquer old age and death if they so willed. Vyasa was one such rishi. It is believed that he is still living in Badari. It was Vyasa himself who gave the story of Mahabharata to mankind.

Many years after the Mahabharata War, one day Lord Brahma came to Badarikashrama. Vyasa received him with due regard. Then Vyasa said, "What brings you all the way to my hermitage?"

"You have witnessed the Mahabharata War, You knew of everything that happened. It will be an excellent thing if you write the story of the Mahabharata."

Sage Vyasa need somebody who can take down the story and accordingly Brahama arranged Lord Ganesha. Ganesha was a boy then.Lord Ganesha put forth a condition.

"My Lord, you should not stop the narration at any point, the story must flow without pause. I shall write it down as Smoothly as one gulps down a cup of water. If you stop at any point, I will give up my job and go away" - Lord Ganesha spoke quietly. Vyasa nodded his head in admiration. He said

"Yes, I accept your conditions. But you should understand every word before you set it down." Lord Vinayaka cheerfully accepted the challenge.

Thus began the composition of the story of Mahabharata. Vyasa went on dictating; Lord Ganesha took down faithfully. Even before Vyasa completed a stanza, Ganesha would finish writing it. He would hustle Vyasa to go on with it.

The Mahabharata story is called the Fifth Veda. It is also known as Jaya. The Bhagavad-Gita, which is, honored all over the world as a book of wisdom forms a part of the Mahabharata. Thus Sage Vyasa has left a rich legacy of knowledge to our country.

Vyasa completed the Maha Bharatham in 60 lakhs granthams.This comprises the Kandapuranam, Ramayanam, Savithri Puranam, Nala Puranam and so on.

Lord Ganesha wrote them on Mount Meru using his tusk.Of these 60 lakh granthams, 30 lakhs are supposed to be in the Deva Lokam, 15 lakhs in Yaksha Lokam and 14 lakhs in Asura Lokam.Only the remaining 1 lakh granthams are assumed to be on the earth.

1.17 Vyasarahasyam

Sage Vyasa is supposed to have sung 8,800 granthams, which were difficult for Ganesha to decipher.He has stated himself this to Lord Ganesha, Sage Vyasa and his son Sage Sugan are probably the only ones who know the meaning of those 8,800 granthams.

Whenever Ganesha hustled him, he hurled a difficult stanza at him. By the time the child-God understood it and wrote it down, Vyasa would be ready with the next stanza. The stanzas over which Ganesha had to pause have come to be called Vyasa Rahasya.

1.18 Mahabharata story become Public

King Janamejaya was ruling over Hastinavati at the time. He was Arjuna's great-grandson. He learnt that Vyasa had witnessed the Mahabharata War. He was eager to hear the story of his mighty ancestors from him. He consulted his ministers and decided to perform a great 'yaga'. No 'rishi' would ever refuse to attend a 'yaga'.

Janamejaya sent his chief priest to invite Vyasa. He arrived in Hastinavati with his disciples. When the festivities were over, the King persuaded Vyasa to stay for a few days. One day Janamejaya requested to Vyasa, "Master, you knew my ancestors. You know their stories. Kindly tell their story”

"Yes, son- my disciple Vaishampayana will narrate the story," answered Vyasa, and asked his disciple to narrate the story in detail. The disciple repeated it exactly as he had heard it from the master. Janamejaya listened to the story in rapt silence.

1.19 Vedavyasa- His contributions

It was Sage Vyasa who classified the Vedas into four branches - Rig, Yajur, Sama and Atharva Vedas. Formerly, it formed a single body of knowledge. Hence name for him Vedavyasa.

Vyasa had a number of disciples. The four great 'rishis' called Vaishampayana, Paila, Jaimini and Sumantu took the Vedas to people in different corners. Some people found the Vedas difficult to understand. So Vyasa wrote the Brahmasutras in order to explain the meaning of the Vedas. To explain the mean background of the Brahmasutras he wrote the eighteen Puranas; in these he wrote about the great men connected with Brahmasutras and also told moral tales. At the end of it all, Vyasa wrote the Harivamsha, the history of Lord Krishna.

The Itihasas and Puranas are called the fifth Veda. Seeing that the women, the Sudras and the fallen Brahmanas, Kshatriyas and Vaisyas were debarred even from hearing the Vedas, and did not know how to perform acts that are conductive to good, the Sage was good enough to compose the Mahabharata in order that women and others too might attain blessedness through the same.

Out of compassion the great Sage Vedavyasa thought it wise that all mankind achieve the ultimate goal of life. Thus he compiled the historical treatise known as the Mahabharata for the women, laborers and friends of the brahmanas.

Vedavyasa compiled the Mahabharata under the auspices of disciple succession, properly explaining what is essential so that even women, laborers and those not qualified to read the Vedas can envision the path of righteousness.

1.20 Vedavyasa –a Sage seen seven generations

Sage Vedavyasa witnessed the rise and fall of seven generations from Shantanu to Janamejaya. He lived among gigantic heroes like Lord Krishna, Bheeshma and Yudhishthira He spoke encouragingly to the good and the pious. He was himself an example to others and his life was as pure as fire. The stories of such great men shed light on our path.

1.21 Vedavyas hills

About two kilometers off the main road connecting Rourkela and Sambalpur is Vedavyasa, believed to be the hermitage of Sage Vyasa.

"To the west of the river Brahmi, in the midst of a deep jungle was the `ashram' of Vyasa. Every morning the saint took bath in the waters of

the river Saraswati and offering paeans to Lord Vishnu, sat in meditation." Thus goes a `sloka' in `Srimad Bhagavatam'. Indicating where the poet lived.

The river Brahmi is taken to be the Brahmani River in western Orissa. A thickly wooded area here is called Vedavyasa, lies to the west of this river 14 km away from the steel city of Rourkela.

In fact, the hallowed place is at the confluence of three rivers — the Koel, the Sankh and the Saraswati. Everyday many come here just to take bath in the river Brahmani.

Legend has it that the great saint Parasara lived near this place in a village known as `Parasharamunda.'

1.22 Vyasa Purnima

Vyasa Purnima (The full moon day of the Asadha) is celebrated with much pomp everywhere. It is commonly believed that Vyasa completed the epic `Mahabharata' on this day.

2. Sage SUGA

2.1 Sage Suga’s peculiar birth

Once, a desire arose in the mind of Vedavyasa.He met the Sage Jabali and proposed to marry his daughter Vatika. Accepting the proposal, the Sage Jabali happily married his daughter Vatika to VedaVyasa. Thus, living in his hermitage amidst the forests, Maharishi Vedavyasa began his married life.

With time, his wife Vatika became pregnant and a foetus began to grow in her womb. That foetus continued to grow for 12 years but no child was born.

The foetus heard those discussions and recitations in the hermitage. Whatever the foetus heard in the womb, it at once remembered that. Thus the foetus studied and got expertise in Sanga, Vedas, Smriti, Puranas and all the Muktishastras (mere hearing or study of which is beneficial for a man's life).

Since the foetus had grown extraordinarily large, so the mother was experiencing a lot of pain. One day Vyasa angrily asked the foetus: "Who are you in the womb of my wife? Why don't you come out? Do you want to kill the pregnant lady?"

The foetus replied: " I can become anything, devil, God, human, animal etc. because I have come here after wandering through 84 lakh births. So how can I tell you about my identity? I can know that presently I have come in human form in the womb of your wife. I want to stay in the womb in the same form. Presently, I am practicing Yoga here and I know for certain that I will receive Moksha (salvation) right from here.

As long as the life remains in the womb, it has the knowledge, detachment and the memories of its previous births. When it comes out of the womb, all of its knowledge, detachment disappears. Hence, staying in the womb, I will receive salvation –said foetus

Sage Vyasa asked the foetus to come out and free him from the obligation of being a father."

The foetus desired an assurance from Lord Krisha that the worldly illusions will not affect him. On account of this Sage Vyasa went to Dwaraka and related the condition of the foetus to Lord Krishna. Lord Krishna at once arrived at Vyasa's hermitage and said to the foetus: " O child, as soon as you come out of the womb, I will destroy your illusions. Hence, you come out soon and the path for your well being."

Thus assured by Lord Krishna, the foetus came out of the womb

2.2 The boy Suga go to forest

After coming out of the womb he greeted his mother and father and lord Krishna began to go to the forests at once. He had already reached the age of 12 at the time of coming out from his mother's womb.

Seeing him walk towards the forests, Vyasa said: " Son, please stay put at home, so that I can carry out the necessary rituals for you." But the boy replied: " O great among the Sages, thousands of rituals were carried out in many of my births. These bondages of rituals have submerged me in the illusions of the world."

Hearing the boy's words, Lord Krishna said to Vyasa: " O Sage, your son is talKing like a Shukha (parrot). Hence name this boy as Shukhdev. This boy, proficient in YogaVidya will not stay in your home because he is free from every passion and illusion. Let him go as per his wishes but bestow your love on him, for now having seen his face, you are free from the obligations of a father." Saying these words, Lord Krishna returned to Dwaraka.

After Lord Krishna had left, Vyasa tried to coax the boy again but he did not stop and continued his departure to the forests. Seeing him go like that and disturbed by anxiety, Vyasa also followed him and called out to him saying: " O son, O son." But since Shukhdev did not have a differentiating mind, he used to see all the living and non-living things of the world alike.

2.3 Sukha had no difference between men and women

While Vyasa was following his son, he reached a scheduled place amidst the forests, where some women were taKing their bath in a lake.

Seeing Vyasa coming that way, they hurriedly came out of the water and began to don their clothes. Amazed by their behaviour, Vyasa asked those women: " Ladies, my son is young. He has just passed by the lake, but you continued your plays ignoring him. No shyness arose seeing him. Why then are you feeling shy to see an old man like me?"

The women replied politely: " Forgive us O Sage. You know the difference between a man and a woman. But your son is free of this ability to differentiate between a man and a woman. He looks at all things alike. Hence it is same to be dressed or undressed in front of him."

Hearing these words of the woman, Sage Vyasa returned. He understood well that it was meaningless to have a relation of a father and son with such an equal sighted person like Shukhdev.

2.4 Sage Vyasa get back his son Sukhdev

Vyasa was still desirous to keep Shukhdev as his disciple so that he could teach him the scriptures. Now he knew that only the divine and auspicious appearance of the God himself could attract such a detached and passionless person. Hence, teaching his disciples a couplet that contained extremely enchanting descriptions of Lord Krishna, he sent them to the forests. Every time the disciples roamed the forests for fruits and flowers, they used to recite that couplet in an extremely sweet voice. When Shukhdev heard that couplet, he went to the disciples and insisted then to teach him that couplet. The disciples then brought him to Vyasa's hermitage where Shukhdev began to study Srimad Bhagwat. Thus, only the knowledge given by the teacher is superior.

After finishing his education and with his father's permission, Shukhdev spent some time in the court of Mithila King Janaka. The King received preaching about spirituality from him. He roamed from place to place.

2.5 Sage Sukhdev preaches Sremad Bhagavatham

When Takshaka, the Naga had bitten the King Parikshit, he decided to crown his only son Janamijaya and did a fast called Nirjula Vrata in the banks of river Ganges. Nirjula Vrata is a fast in which even water is forbidden.

Many Sages arrived there. Sage Shukhdev too arrived there. All of them worshipped Sage Sukhdev. At the behest of the King, Shukhdev preached Shrimad Bhagwat to him for 7 days continuously. Sage Ugrava present there repeated it to Sage Suta.

Srimad Bhagavata possesses a glory of its own and constitutes the very essence of the Vedas. It is a unique light illuminating the Spiritual Realities for those worldly men who seek to go beyond the darkness of ignorance. It was out of compassion for such men, that teacher of Sages, Sukhadeva, uttered this Purana.

2.6 Sage Sukhdev become one among Saptharshi

In the next Manavtara, Shukhdev occupied a position among the Saptarishis- the 7 great Sages.

2.7 About Sreemad Bhagavatham

Sage Vedavyasa did not feel contended even after writing the Mahabharata. He felt that there is something, which he did not deliver to his devotees.

Sage Narada arrived at the ashram of Sri Vedavyasa and requested him to write a text in which the greatness of Vishnu is elaborated.

Then Sage Vedavyasa composed the Bhagavatam, which is full of the pastimes of the supreme God. He instructed the text to his son Sri Suka, who was an incarnation of Lord Shiva.

Sri Suka, in turn discoursed this text to King Parikshit for 7 days. Several rishis and Sages arrived from all parts of the country to listen to the discourse by Sage Suka. Today, we hear about the Bhagavatam due to the conversation between Shaunaka and Suta. Suta retold the Bhagavatam to Shaunaka and other Sages. The tradition continued and we have the Bhagavatam in the present form.

2.8 Madhvacharya and Srimad Bhagavatham

Madhvacharya the establisher of the Brahma Madhva Vaisnava Sampradaya received instructions and knowledge of Srimad Bhagavad-Gita directly from Vedavyasa.

2.9 Sugavaneswarar Temple at Salem

The deity in the temple is Sugavaneswarar (Shiva). This temple houses the image of Shiva, which is said to have been worshipped by the mythological Sage Suga Muni - the King of parrots.

KNOW ABOUT SAGES - 20

1 Sage ASHTAVAKRA

In the Mahabharata epic, the story of Sage Ashtavakra is told by Sage Lomasa to the Pandavas, while the Pandavas were in exile.

1.1 Parents of Sage Ashtavakra

Uddalaka was a renowned Sage and scholar well versed in the Vedas and the Vedanta. He had several disciples. One among them was Kahoda. What Kahoda lacked in knowledge, he made up with his devotion and virtuous life. Impressed by these qualities Uddalaka married his daughter Sujata to kahoda.

Sujata in due course got pregnant and wanted her child to surpass all the Sages of his time. So, she began to sit in the classes taught by Uddalaka and Kahoda, listening to their chanting with the unborn baby.

It was one day, in a class taught by Kahoda, the unborn baby spoke up from inside the womb, and “This is not the way to chant the verse, father." Kahoda felt insulted in front of the class and cursed, "You will be born deformed."

Sujata did not take the instance too seriously and was ambitious. She wanted more money to raise her child the best. So she asked her husband to go to King Janaka of Mithila (Sita’s foster father) who was then preparing for a Yajna hoping that the ceremony will bring money to the family.

1.2 Sage Kahoda got defeated by Bandhi

When Kahoda approached King Janaka, the King received him respectfully but said with regret "Kahoda, I am unable to perform the Yajna which I decided to perform several years back. Sage, Bandhi arrived from nowhere and asked me to start the Yajna only after he is defeated in an academic discussion with the Sages participating in the Yajna.

His condition further includes that the Sages who come forth for the debate, if defeated, will be drowned. So far he has killed many learned Sages. Now it is up to you to take the challenge."

Kahoda agreed to debate with Bandhi. He was defeated and drowned in the nearby river.

1.3 Birth of Ashtavakra and education

The widowed Sujata heard the news and repented her actions. A few months later she gave birth to a boy who was deformed at eight joints and so named Ashtavakra.

He got his education from his grandfather Uddalaka. Ashtavakra was extremely intelligent and his grandfather loved him dearly and was very proud of him. When Ashtavakra was only twelve, he finished all that he needed to know from his grandfather. He also heard the fate of his father and the Yajna of King Janaka, which still remained unfinished as no one could defeat Bandhi.

1.4 Sage Ashtavakra calls on Janaka

At the tender age of 12 he had mastered the Vedas and Vedanta.

Accompanied by his uncle Swetaketu, he set forth for Mithila where a debate on the scriptures among the learned was to take place. He would be pitted against Bandhi. This the moment he was waiting for all his life - an opportunity to avenge the insult and defeat his father Kahoda has suffered.

On their way to Mithila they met Mithila’s King and his entourage. Ashtavakra was asked to give way to the King. However, he replied, " Does not your ruler know that the blind, the deformed, the fair sex, Brahmins and people bearing load have to be given the right to pasSage first".

The King was surprised to hear such wisdom from the mouth of some one so young. He let Ashtravakra go first.
At Mithila the gatekeeper would not let Ashtravakra enter the competition hall. The boy seemed too young to him. Ashtavakra got irritated. He said " I may seem young to you but I have mastered the Vedas. Age or appearance can not bar me from taKing part in the competition". The gatekeeper did not believe him and asked him to go away.
Ashtravakra said, " old age is not an indicator of a man's bounty of knowledge or maturity. Go and inform the King that I wish to challenge Bandhi, the court's scholar to a round of debates on Shastras."

Just then the King appeared and saw and recognized Ashtavakra. He cautioned him saying, " Do you know Bandhi has defeated all the scholars who have challenged him. The defeated have drowned themselves in the sea in accordance with the rules of the debate. Don’t risk your life."

1.5 Sage Ashtavakra defeats Bandhi

Ashtavakra replied " O King! Your scholar has been basKing in past glory. He is not as learned as you assumed him to be. Let me compete with him and avenge my father's insult."

The King was astounded by such determination. He was compelled to consent to this competition. Then started arguments, counter arguments on various debatable topics from the scriptures between Bandhi and Ashtavakra. This boy of only twelve years of age proved to be far superior to Bandhi. The shamed Bandhi had to accede defeat and in accordance to the rule drowned himself in the sea. Then the spirit of Kahoda was free and gained peace in heaven.

1.6 Ashtavakra Geetha

The Ashtavakra Geetha, or the Ashtavakra Samhita as it is sometimes called, is a very ancient Sanskrit text.

The work was appreciated, and quoted by Sri Ramakrishna Paramahamsa, his disciple Swami Vivekananda, as well as by Ramana Maharshi, Dr S Radhakrishnan always referred to it with great respect. Apart from that the work speaks for itself. It presents the traditional teachings of Advaita Vedanta with a clarity and power very rarely matched.

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King Janaka on the defeat of Bandhi surrendered to the Sage as his disciple and requested that the knowledge of the Self be bestowed upon him.

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The stupid man does not attain cessation whether he acts or abandons action, while the wise man finds peace within simply by knowing the truth. 18.34

1.8 Sage Ashtavakra expeditions

Section 13:19 of Mahabharata describe Sage Ashtavakra's expedition to Kailasa:

The illustrious Ashtavakra set out on his journey. He proceeded towards the north and at last reached the Himavat mountains peopled by Siddhas and Charanas Arrived at the Himavat mountains, that foremost of Brahamanas then came upon the sacred river Vahuda whose waters produce great merit.

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the high-souled Kubera, the Lord of Treasures. Beholding the Rishi arrived there, all the Rakshasas having Manibhadra for their head, came out in a body for welcoming and honoring the illustrious traveler. On bathing his bends were disappeared and he became perfect. (This story of Ashtavakra was told by Srikrishna to Rugmini too-I read some where from the internet).

1.9 Sage Ashtavakra ask King Chitrabhanu the reason for observing Sivarathri fast

In the Shanti Parva of the Mahabharata, Bhishma, whilst resting on the bed of arrows and discoursing on Dharma, refers to the observance of Maha Shivratri by King Chitrabhanu.

The story goes as follows. Once upon a time King Chitrabhanu of the Ikshvaku dynasty, who ruled over the whole of Jambudvipa, was observing a fast with his wife, it being the day of Mahashivratri. The Sage Ashtavakra came on a visit to the court of the King.

The Sage Ashtavakra asked, "O King! Why are you observing a fast today?"King Chitrabhanu explained the reason to the Sage. He had the gift of remembering the incidents of his previous birth.

"In my past birth I was a hunter in Varanasi. My name was Suswara. One day I was roaming the forests in search of animals. I was overtaken by the darkness of night. Unable to return home, I climbed a tree for shelter. It happened to be a vilwa tree. I had shot a deer that day but I had no time to take it home. I bundled it up and tied it to a branch on the tree. As I was tormented by hunger and thirst, I kept awake throughout the night. I shed profuse tears when I thought of my poor wife and children who were starvingand awaiting my return. To pass

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Story of Sage Ashtavakra comes in Mahabharata. Ashta vakra Geetha was his teachings to Rajarshi King Janaka.

NOW ABOUT SAGES - Part III of IV

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Story of sage Ashtavakra comes in Mahabharata. Ashta vakra Geetha was his teachings to Rajarshi kingJanaka.

KNOW ABOUT SAGES-21

1.SAGE DADICHI

1.1 Birth of sage Dadichi

Sage Chyavana was highly pleased with his wife Sukanya and one day he told her that he was pleased with her devotion and he would bless her with three sons. They would be named as Dadeechi, Pramathi and Apravan.

After a few years after their birth Sage Chyavana left the house for Teertha Yatra.There is also another version that sage Dadichi was the son of sage Atharva.

1.2 Vritrasura threaten Gods

According to the Rig Veda, Vritra kept the waters of the world captive until Indra killed him before liberating the imprisoned rivers.

Vritra, a Brahmin became the head of the Asuras. He renounced his dharma to do well unto others and turned to violence, battling with the Devas. Vritrasura appeared from the altar of sage Tvashta. As soon as the demon appeared, he captured the heaven. He appeared invincible for he also swallowed the weapons that Indra and other gods attacked him with. Thus, the unarmed and frightened gods went straight to Lord Brahma. Brahma then prayed to Lord Vishnu.

1.2Lord Vishnu directed Indra to approach sage Dadichi.

Hearing his prayers, Lord Vishnu appeared before Brahma and said: Vritra could not be destroyed by ordinary means. Only a weapon made from the bones of a sage could slay him. When the deities revealed their doubts about the likelihood of any ascetic donating his body, Vishnu directed them to approach the sage Dadichi and told them: -

"Because of his severe penance, the bones of sage Dadichi have become extremely hard and potent. If a Vajra (a blunt weapon having combined features of a sword, spear and mace) is made of Dadichi's bones, only then Indra could kill Vitrasur with that weapon. But sage Dadichi is a dedicated devotee of mine; hence nobody can kill him forcibly. You can go to him and beg for his bones".

1.3 Sage Dadichi gives back bone

At that time Sage Dadichi was living in his hermitage at the confluence of Sabarmati and Chandrabhaga rivers. All the gods reached his hermitage and intimating the purpose of their coming, they prayed to the sage for his bones. Sage Dadichi then told the gods of his desire to perform a pilgrimage. Indra then invoked all the pilgrimage places at Namisharanya.

Taking holy dips in all those holy places, sage Dadichi took a meditating position on his seat. Thus, the sage did not feel any hitch to give up his life for Indra who had once wished to behead him for a petty reason.

The sage had no attachment for his ephemeral body. He felt that one day it has to be left. Hence nothing would be more fruitful if that body is given up for a pious cause, benefiting someone. Thus, the sage concentrated his mind in God. Slowly, he began to concentrate on his breath and finally he annihilated into the supreme power. Immediately wild animals devoured his flesh and skin.

1.4 Indra makes vajrayudha

Indra collected his bones and handed them to Vishwakarma. Vishwakarma made a Vajra from these bones. Using that Vajra then Indra killed the demon Vitrasur. When they engaged Vritra again, the battle lasted for 360 days before the Brahmin breathed his last. Thus,

by the supreme sacrifice of a hermit, Devaloka (the abode of the Devas) could be saved from the onslaught of the demon Vritrasur.

Brāhmanahatya chased Indra and forced him into hiding for his sin, and Nahusha was invited to take his place. In another version of the story, three Asuras - Varuna, Soma and Agni – were also coaxed by Indra into aiding him in the fight against Vritra.

1.5 Dadichi story in Eakadasi Mahamyam

In the Narada purana detailing the divinity of Ekadasi fasting King Rugmangada tell the story of sage Dadichi who gave his own bones in charity when asked by the Gods to Mohini the charm created by Brahma (Who became another Menaka- Viswamithra).

The story of Yamadharma visiting Lord Brahma and explaining the condition of Yamaloka having no occupants and every body going to Vishnu loka by performing Ekadasi vrata at the instance of King Rugmangada and Brahma creating a Mohini and her efforts for preventing King Rugmangada from Ekadashi fast is a very exciting story. Since it will take pages we will see it later.

1.6 Aswini Kumars learn Brahmavidya from sage Dadichi

Indra had enmity with Aswini kumars. He had sworn that he would behead anybody who dared to preach Brahmavidya to Ashwinikumaras. Ashwinikumaras were the physicians hence; Indra used to see them with humiliation and regarded them as inferior.

Ahwinikumaras however had prayed to sage Dadichi to preach them Brahmavidya. It was actually offence not to teach someone curious and willing to learn. So, sage Dadichi agreed to preach them.

1.7Aswinikumars fix horse head on sage Dadichi

Ashwini kumaras who were great physicians had an idea in mind to learn Brahma vidya, but saving sage Dadichi. So they cut his head and kept it aside and fixed a horse's head on his torso. Thus with a horse's head sage Dadichi preached them Brahmavidya to them.

1.8 Indra cut sage Dadichi’s horse head

When Indra came to know about it, he beheaded Dadichi with his sword. Ashwinikumaras then refixed Dadichi's original head on his torso. Having preached Ashwinikumaras with a horse's head, the sage is also known as Ashvashira (One having a horse's head).

1.9 Dadichi kund

Naimisaranya (Tirunaimisaranyam) is one of the 108 Temples & Celestial Abodes of Vishnu revered by the Tamil hymns of the Alwars of the 1st millennium CELocation: Naimisaranya (Uttar Pradesh)

Naimisaranyam is located at the junction of the roads from Sitapur and Khairabad, about 15 KMs from Sitapur and 18 KMs from the Sandila railway station. The place is also about 70 KMs north of Lucknow.

Naimisaranya is mentioned frequently in both the Mahabharat and the Ramayana. The Mahabharat was recited here. The chakratheertha here is considered very holy, and a dip here on Somavati Amavasya isconsidered to be sacred. The chief temple here is that ofLalita Devi. Large crowds collect here on new moon days.

The parikrama fair, begins at Nimkhar and ends at Misraka; Misrikh houses the Dadichi Kund. Legend has it that sage Dadichi gave up his material body, so that his bones could be used in the preparation of a

missile to destroy demons here. The Hatyaharana Thirtham here at Misraka is of great importance; where Rama is believed to have bathed to purify himself of the sin of having killed Ravana.

1.10 Sarovar tank in Kurukshethra

Another version is that sageDadichi used to pray to Shiva on the banks of theholy tank Sarovarand offered the bones of his horse's head to Lord Indra for making a vajra to kill Vritasura .

1.11 Statues of Horse headed human in Kambodia

It has been discovered a broken handed idol of a Human with Horse head from Kambodia on excavation. Similar seals also have been discovered from Harappa escavations.

1.12 Saraswathamuni-son of sage Dadichi

The Saraswat Brahmins are mentioned in the Vedas, the Ramayana, theMahabharata, the Bhagavata and inthe Bhavisyottara Purana.

They accepted the Sage Saraswat (son of Rishi Dadichi), livingon the banks of Saraswati as their Guru. There were about 60,000 (Shatsahasara) Brahmins who were his disciples. When a severe famine, which lasted for about 12 years, hit the region and the crops were not enough to feed everyone, the survival of the Saraswats was at stake. At the advice of theirGuru who was pragmatic, they started to feed on fish from the Saraswati river for survival. Thus they became the only fish-eating Brahmins ever known (I could get no details about the wife of sage Dadichi).

SUMMARY

Story of sage Dadichi is told in many puranams. He was the son of sage Chyavana with Sukanya. Sage Saraswatha, Guru of Saraswatha Brahmins washis son. With out hesitation sage Dadichi gave to Indra his backbone to make Vajrayudha, for killing Vritasura.

KNOW ABOUT SAGES-22

1. YAJNAVALKYA

1.1 Introduction

Sage Yanjavalkya was a Brahmarshi. It was this revered maharshi who, being blessed by Bhagavan Suryanarayana became a seer of Yajurvedic mantras and gave them to the world in the form of Shukla Yajurveda.

Even as a student in the Gurukula Yanjavalkya firmly stuck to the path he considered as the right one. He was the master who guided thousands of persons, from king Janaka to the commonest students, on the path of Enlightenment. He vanquished all the scholars of his times in argument, won the title of Sarvajna and was elevated to the high seat of learning.

1.2 Parents of sage Yanjavalkya

Sage Brahmaratha and Sunanda Devi were the parents of Yajnavalkya. Sunandadevi was the sister of sage Vaisampayana .We refer to sage Vaisampayana in the Vishnu sashasranam- “Vaisampayana Uvacha- Sruta dharmana seshena papanicha sarvasa…”

Brahmaratha was a devout man who practised what he preached. He was a great scholar and had great faith in religious rites and rituals like Yajna and Yaga. He used to worship Yajneshwara (Agni -the god of fire). Brahmaratha was also called Yajnavalka or Devaratha.

This couple had no children for a long time. So they went on offering prayer to God through many religious vows and fasts that they might be blessed with a son.

The penance bore fruit. A sweet-looking baby son was born to them on the seventh day of the month of Kartik at an auspicious time.

This baby born of Brahmaratha who regularly worshipped the god of fire through yajnas and yagas had divine radiance like Yajneshwara. The baby was named Yajnavalkya.

1.3 Yanjavalkya send to Gurukula

Yajnavalkya grew up. Parents taught alphabets to him. Mother Sunanda Devi used to tell the boy many moral stories. Occasionally she used to give him bits of good advices also. The little boy used to watch with devotion the rituals such as Homa performed by his father while worshipping the god of fire. He also would offer with devotion his salutations to yajneshwara like his parents.

Sometimes he would ask his mother, "Amma, I wish to see the Gods. Is it possible for me to see them?" The mother would say "Yajnavalkya, dear, perhaps anything is possible for you. May it be so. I wish that and bless you."

Sometimes the boy used toput questions to his father also enquiring about Homa and the Gods. The parents were happy about the child's development and divine thinking.

The boy was initiated into Brahmin hood at the appropriate age . Yajnavalkya received the great Gayatri Mantra from his father. He was to be sent to a Gurukularun by his uncle for further education.

Maharshi Vaishampayana was the disciple of the great sage Vedavyasa. He was a renowned Vedic scholar and an authority on Yajurveda. The uncle and the nephew were very fond and proud of each other. Yajnavalkya was sent to the Gurukula run by this mamafor his education after Brahmopadesam.

1.4 In the Gurukula

Yajnavalkya wasvery sharp and learnt the lessons rapidly. He won the love and admiration of everybody in the Ashram, within a few days. He became the favourite of his mama at the Gurukula by his learning.

He was extraordinarily well versed in the study of Yajurveda. He was engaged in Vedic studies, and was also observing strict celibacy. So his body and mind had acquired a unique divine radiance. Radiant as he was, the boy gained an added lustre like purified gold.

1.5 Displeasurestarts with Guru Vaisampayana

Once Brahma arranged the meeting of all sages. It was ordered all sages should attend the meeting positively .It was similar to the present day NCC commander order to cadets. Unfortunately sage Vaisampayana could not attend it due to some urgency. On this thought thesage Vaishampayana fell seriously ill.

Charaka, Adhwarya and other pupils decided to observe a vow in order to cure their guru of his illness. Yajnavalkya came to know of this. He went and stood before his guru. He said, "Revered Sir, what is the use of this simple vow? I think, a more rigorous vow than this is necessary

to cure you of this illness. If you would kindly permit, I shall do it and bring relief to you."

These words of Yajnavalkya displeased Vaisampayana . He said curtly: "Charaka and Adhwarya are my senior pupils than you. I wish you had spoken disparagingly of their vow. There is no need of your vow to cure my illness.' Yajnavalkya did not argue. He left the place to attend to his business.

1.6 Holy Water to Cure King's Disease

There was a city called Vardhamanapura near Vaishampayana's ashram. King Supriya was its ruler. Vaishampayana was the king's royal preceptor. Once the king fell seriously ill owing to his immoral life.

Several physicians tried various treatments but to no avail. At last the king approached Vaishampayana for help to get rid of his disease. The master began to perform a homa, offering special prayer and worship at the ashram as prescribed in the scriptures.

Every day after these rituals Tirtha (holy water) was sent to the king. Thus a few days passed. There was some improvement in the condition of the king. Yet the king did not seem to have faith in the efficacy of Tirtha sent by the Guru. So he was taking it half-heartedly.

One day it was Yajnavalkya's turn to go to the palace. He went to the palace and very eagerly and earnestly walked up to the king to give him Tirtha and Prasada. But then the king treated him with indifference. He showed no enthusiasm to receive the Theertham.

Yajnavalkya felt very much offended. "O King," said he, "if you have no faith in these holy things, why should we come all the way from our ashram to give them to you every day? It can better dispensed"

"If you think that the tirtha and prasada have such potency, you may show it to me ," said the king arrogantly. Yajnavalkya, without saying a word, chanted immediately a mantra and sprinkled the holy water on a nearby wooden pole.

1.7 Wooden pole flower and give fruits

Yajnavalkya walked out of the palace without looking back, and went straight to his gurukula. Meanwhile, due to theeffect of the sprinkledtirtha, the wooden pole of the palace sprouted. In another few minutesflowers and fruit appeared on it. Seeing this, the king and all his people were stunned. The king's arrogance and scorn were gone.

He immediately sent his messengers to Vaishampayana's ashram. They conveyed the request of the king to the Maharshi that Yajnavalkya might bring again the tirtha and prasada to his palace .They did nottell the story of flowering and giving fruitsfrom wooden pole by spraying of thirtha by Yanjavalkya.

Yajnavalkya as the honest student had reported to Vaisampayana that theking responded with half faith to spraying of thirtha. Getting the news Yanjavalkyashould be sent again with thirtha sage Vaisamapayana got upset thinking some thing rotten in the dealings of Yanjavalkya. He felt that Yajnavalkya had would have behaved hastily and sometimes brushed with king too. He got worried how he could set right things.

1.8 'Leave the Ashram at Once’

Vaishampayana called forth Yajnavalkya, "Your behaviour might have annoyed the king. You are likely to be punished too. Go again to the palace and give tirtha and prasada to the king. You may be sometimespardoned."

But this advice was not acceptable to Yajnavalkya. "I am not prepared to go and give tirtha and prasada to the king who has such disregard towards sages," he told decisively. In addition to this, he also said, "I feel it is not good for anybody to cure the king who ishaving half faith withus”

Hearing these words, the master became angry. His anger grew to an enormous degree as his own nephew insulted him by disobeying his orders. His voice became hoarse.

" By refusing to obey me you have insulted me. You are no longer fit to be my pupil. Go away from here this moment. But mark this, before leaving the ashram you should give back all the Vedic knowledge I have imparted to you so far," ordered the master harshly.

1.9 Yanjavalkya vomits the mantras

In obedience to his mama guruYajnavalkya vomited all the mantras of Yajurveda he had learnt from the master. As a result of this, he lost the radiance of his body.

Yajnavalkya bowed to his master and left the gurukula with a mind heavy with worries about his future course of action. Yanjavalkya felt he did not done anything wrong. He felt every thing happened for the good and recollected the words of Bhagavat Geetha.

1.10 Education Continued

Yajnavalkya came home. He told his parents in detail about the incident at with mama Vyasmapayana. They became worried.

Yajnavalkya had much faith in the efficacy of gayathri manthra. He used to recite Gayathri manthraevery day with faith while performing Sandhya . He had firmly believed that if he sought refuge in Mother

Gayatri, the originator of all the Vedas, the path would be clear to him to take the next step.

In accordance with that faith, he began to spend most of the time during day chanting the Gayatri mantra.

His parents began to worry and think about the future plans of their son's education. They decided to sent their son to the ashram of Bashkala, the disciple of sage Paila, to join there as a student. Yajnavalkya learnt Rig Veda from his master there.

Then he learnt Sam Veda at the feet of Acharya Hiranyanabha in the kingdom of Kosala. He learnt Atharva Veda from Acharya Aruni. After this he went to the ashram of sage Uddalaka to learn and get trained in the performance of various religious rites and rituals.

In short Yanjavalkya completedthe studyof other threeVedas in due course except the broken Yajurveda study with sage Vaisampayana.

1.11 At Uddalaka's Ashram

Sage Uddalaka clearly recognised that Yajnavalkya was a great person who had come to this world with the great mission of holding aloft the divine light of Jnana. He took Yajnavalkya into his gurukula with a heart filled with love and joy.

We have already seenthat Yajnavalkya had lost the knowledge of Yajurveda, which he had gained earlier. The pain of it had remained fresh in his heart. He had become almost proficient in Vedic studies, no doubt. But how could the education be complete without a thorough study of Yajurveda?

Therefore he tried to regain the knowledge of Yajurveda, which he had lost. During his stay in the ashram he engaged himself in m ore intense meditation doing more and more Japa of Gayatri mantra, for Gayatri is the mother of the Vedas. He observed severe austerities and rigorous vows.

1.13 Mother Gayatri's Vision and Grace

The special vow that Yajnavalkya had been observing to earn the Grace of Gayatri was fruitful. Goddess Gayatri appeared before him. Yajnavalkya prayed, "O Mother, kindly grant me the knowledge of Yajurveda to complete my Vedic studies.

"Goddess Gayatri smiled and said, "My child Yajnavalkya you have to pray to Sun god to get this wish of yours fulfilled. He will teach you Yajurveda." She then blessed him and disappeared.

As a result of the grace and blessings of goddess Gayatri, Yajnavalkya's body and mind began to throb with a new vitality. He became aware of the presence of various divine powers immanent in subtle form in different parts of the body.

1.13 Yanjavalkya leaves Gurukula

As days passed by Yajnavalkya was more and more engaged in religious vows and fasts. Sage Uddalakaobserved this change . He informed hisparents of the developments of Yanjavalkya.

Parents of Yanjavalkyadesired thatYajnavalkya should become a householder to maintain the tradition of the family in all the religious customs and observances, performing yajnas and yagas and other rituals. He should not renounce the family life and take to ascetic life. They decided to celebrate his marriage with a suitable bride.

Uddalaka liked Yanjavalkya and desired with him for some time as his disciple Stillhe wasfar-sighted. He realized that it was good for Yajnavalkya to become a householder at the earliest.

The day when Yajnavalkya was to leave the ashram came. Sage Uddalaka, his wife and other pupils with great love and good wishes bade farewell to Yajnavalkya. The acharya advised him "Speak only the truth. Lead a righteous life. Recollect Matha pitha guru deivam. May the guest be treated as God."

1.14 Yanjavalkya marry Katayani

Yajnavalkya consentedto marry. It wasnot because he liked to lead a life of mundane interests such as wife, children and property. In his view marriage is a spiritual process, which helps the fulfilment of an ideal and the attainment of everlasting happiness.

Sage Kadira was a close and intimate friend of Brahmaratha and his family. He had a daughter by name Katyayani. All the elders came to the conclusion that she would be a suitable bride to Yajnavalkya. Katyayani was only a ten-year-old girl then. (Pl note -no horoscope matching was done on those days).

1.15 Mama Vaisampayana wish happy married life to Yanjavalkya

Uncle (Mama) Vaishampayana arrived well in time with his wife for the marriage of his nephew (maruman) Yanjavalkya with Katyayani. The newly wedded couple made obeisance to them and sought their blessings. They had completely forgotten their anger. They gladly blessed the couple saying, "May you have all the best in life. May you be protected always by the grace of all gods and goddesses."

... Yanjavalkya to be continued in know sages 23 below...

KNOW ABOUT SAGES-23

1. YAJNAVALKYA (continuation from above part 22)

1.15 Mama Vaisampayana wish happy married life to Yanjavalkya

Mama Vaishampayana arrived well in time with mami for the marriage of his maruman Yanjavalkya with Katyayani. The newly wedded couple made obeisance to them and sought their blessings. They had completely forgotten their anger. They gladly blessed the couple saying, "May you have all the best in life. May you be protected always by the grace of all gods and goddesses." Read further…

1.16 Soorya narayana prayer

Though Katyayani was far younger than Yajnavalkya, yet in speech, in behaviour and in all respects she proved herself a worthy wife to him.

Yajnavalkya began to observe all the rites connected with the vow of Suryanarayana very scrupulously. He used to get up during Brahmi. After finishing the ablutions he would sit in his abode engaged in meditation and japa of Surya-mantra till afternoon. Then he would worship the Sun god and make an offering of paayasaanna. That prasada of paayasaanna was all that Yajnavalkya and Katyayani would take as their food for the whole day.

1.16 Aditya gift Yajur Veda

Days passed. One morning as usual Yajnavalkya was absorbed in meditation and in japa of Surya-mantra. He experienced a greater ecstasy than ever in his meditation. He saw an unusual mass of bright

light coming from the Sun and flowing towards him. Yajnavalkya opened his eyes. That mass of dazzling brightness took the form of a horse of red colour. That horse came neighing and stood before Yajnavalkya. The divine horse said, "Yajnavalkya, I am pleased with your penance. Tell me what you want."

Yajnavalkya realized that the divine horse standing before him was no other than Sun god himself. He offered his salutations and prayed, "Please grant me such knowledge of Yajur Veda as known to none so far." The divine horse vanished into the mass of bright light. In a winking time there appeared Sun god whom Yajnavalkya could see in human form with the full splendour. Yajnavalkya again made obeisance to him repeating the Aditya-mantra.

Then Surya Deva said,. "Yajnavalkya, your body has not yet got the purity and strength enough to receive from me and Comprehend Vedic knowledge. Therefore first I shall make the goddess Saraswati enter your body in the form of energy. Open your mouth."

Thus Saraswati entered the body and mind of Yajnavalkya as energy through his mouth. Consequently a great heat was produced in his entire body. Whenhe was suffering from this extreme heat Surya Deva said comfortingly, "Bear this suffering for a short while. Your body and mind thereby will get purified. Then only you will have sufficient stamina to grasp and retain Vedic knowledge. In a few minutes Yajnavalkya's physical suffering subsided. A strange joy ran through his body. The Sun god blessed him and again merged into the mass of light.

1.17 Yajurveda mantras appear to Yangavalkya

Yajnavalkya stood gazing at that light. Veda Mantras (Incantations) shining attractively in that mass of light were visible to him. He closed his eyes and saw them shining in the same way in the innermost center of his heart. There was a flood of light everywhere! In the midst of that light here and there was the glow of those fine Mantras. This mystical experience of bliss filled and overflowed the body, mind and soul, nay the entire being of Yajnavalkya. After this the vision changed. Again the same luminous horse of red hue stood neighing in front of Yajnavalkya. As it neighed a divine radiance was emanating from its mouth! In that radiance the Mantras appeared in shimmering letters for a moment and merged into that mass of light. Even as Yajnavalkya stood looking intently at that divine horse, in no time it got merged in that mass of light.

This magnificent vision enabled Yajnavalkya to attain the fulfillment of his vow. He became a Seer blessed with the vision of Mantras, a maharshi and also brahmarshi possessing divine knowledge.

1.18 The Great Works of Yanjavalkya

Yajnavalkya resolved to write down his divine experiences and visions of Vedic truths, in the form of books. Thus the great book 'Shukla Yajurveda' took shape in his blessed hands. The subject matter of Karma and Jnana has been elaborately explained in that book. The two Upanishads Ishavasya and Brihadaranyaka which contain significant thoughts on the Soul and Divine life, similarly seventeen other Upanishads and 'Shuklas' were all included in the making of the volumes of that Magnum Opus 'Yajurveda'. Yajnavalkya's fame spread like any thing.

1.19 Yajnavalkya take charge of Gurukula

Sage Uddalaka, one of the teachers of Yajnavalkya, we have read in the last posting became very old. He was no longer able to manage the affairs of the ashram. Uddalaka considered Yajnavalkya as the best qualified person to be his successor for the Gurukula and invited him for heading the Gurukula.

Accordingly Yajnavalkya took the responsibility of heading the Gurukula run by Uddalaka. The prestige and reputation of this Ashram grew remarkably with the arrival of Yajnavalkya as its head. Large number of students came to join this Gurukula. The enlightening lectures and discourses on Vedic studies delivered by Yajnavalkya, out of his profound and divine scholarship, proved an illumination of great fortune to the students. Janaka, the emperor of Videha, was eager to meet him and receive initiation from him.

1.20 Rajarshi Janaka met Yanjavalkya

King Janaka was a very religious man as well as a great scholar. He was a Rajarshi. Yanjavalkya’s ashram resolved at a meeting to conduct a conference of scholars at the time of Janaka's visit to the ashram and arrange for the recitation of and discourse on 'Shukla Yajurveda' written by Yajnavalkya.

Sages and scholars from different places came in large numbers. Maharaja Janaka arrived at the right time. The conference began. The Shukla Yajurveda was recited and discussed. Yajnavalkya explained the Vedic mantras wherever it was necessary. There was discussion and exchange of ideas on those Vedic mantras. The conference went on for a few days.

Only philosophers of tremendous scholarship participated in the discussion during sessions. Two woman scholars participated in it were

Gargi and Maitreyi. After the recitation of the Vedas the entire galaxy of scholars assembled there glorified Yajnavalkya. The august body of scholars accepted Shukla Yajurveda, the sacred Vedic text, with great pride and pleasure. Yajnavalkya was honored as Brahmarshi. Most of the Yajur vedies follow Sukla Yajur Veda.

1.21 Maitreyi takes companionship with Yanjavalkya

Maitreyi had cherished a desire in her heart to live with Yajnavalkya as his disciple and a spiritual companion to do sadhana and realize Brahman. But she knew that if she were to live in companionship with maharshi, people might talk scandalizing them. She really did not want to marry. She was not after the pleasures of having children, property or money. Yajnavalkya was already married. Some times he may not take another wife.

She arrived at a decision after a good deal of thinking. She went straight to Katyayani Devi wife of sage Yajnavalkya.

"Dear sister, I have a problem which can be solved only by you," she said. "What is it Maitreyi, please tell me."
Maitreyi told Katyayani about her wish to live with Yajnavalkya as his companion to get his help in her intellectual and spiritual pursuits.
"I shall be your younger sister and stay in your home observing celibacy. Please do favour me by your consent."

Katyayani gladly gave her consent. Then Maitreyi met Yajnavalkya, expressed her desire and requested him to take her. He only said, "Katyayani's decision alone is final." Just at that time Katyayani walked in. Katyayani and Maitreyi together bowed down to the feet of Maharshi Yajnavalkya and expressed their reverence by addressing him

'Bhagavan'. Maitreyi became his spiritual companion. (My note- In later references she too is told as sage Yanjavalkya’s wife).

1.22 Take the Cows to our Ashram

King Janaka once made arrangements for a Jnana Yaga (a philosophical treat) setting a rich award. Great sages and scholars from various places were invited to participate in it. There would be discussion and exchange of thoughts on matters pertaining to spiritual life supported by their knowledge and experience of Vedic truths. He who would prove himself the greatest among them would receive the highest honour and a celebrated award. It was announced that such a person would be honoured at the end of that Maha Jnana Yaga by ceremonially placing the crown of Sarvajna on his head. Invitations were sent to eminent sages. Yajnavalkya also got an invitation of from Janaka.

Many Sages arrived.Maharshi Yajnavalkya arrived with his disciples. Maharaja Janaka accorded a reverential welcome to all those assembled. “We will elect the greatest Brahmanishta to the chair of Sarvajna and offer him the crown of Sarvajna. One thousand cows decorated with golden medallions are kept ready in the nearby cowshed. The greatest spiritual master in the assembly may take them home."

Yajnavalkya stood up. Casting his eyes on his disciple-seated close by, he ordered in a bold and dignified voice, "Samashrava, go and take those decorated cows to our ashram.” All those assembled there were taken aback. They looked intently at Yajnavalkya.

Then Aswala, the royal preceptor, said, “Why do you order your pupil to take the cows home?" asked Aswala. "Because we need them. " Yanjavalkya answered.

"But the cows are meant for one who is established in the Brahman State. By commanding your pupil to take them to your ashram, you have clearly suggested that you are one such. That means an open invitation to anyone to place questions to you. You will have to satisfy them with your answers," said the court preceptor. To this Yajnavalkya replied with a smile"Welcome. Questions on Brahman may be put."

1.23 The Crown of Sarvajna

There was a heavy downpour of questions to Yajnavalkya. Some of the questions put to him were like.

- What is it that enables one to become free from death?

- What is a soul?

- What pervades this perceptible world and the sky?

Yanjavalkya answered with confidence and competence to every question. His replies flowed into the hearts and minds of all the listeners like sacred Jnana-Ganga. The scholars who had put the questions got satisfied with the answers of the sage and said, "We bow down to the Brahmarshi."

Then king Janaka stood up and sought the permission of the august body to declare Yajnavalkya elected to the chair of Sarvajna. The assembly readily acclaimed it. Maharaja Janaka ceremoniously offered the crown of Sarvajna to Brahmarshi Yajnavalkya.

1.24 Yajnavalkya become King Janaka’s Guru

King Janaka afterwards made a practice to meet Yajnavalkya now and then to listen to his divine sermons. After some time one day he requested Yajnavalkya, "Revered Sir, would you please take me as your

disciple and accept the offering of all that is mine, my kingdom, and my wealth?" Yajnavalkya, the embodiment of renunciation, said smilingly, "I want none of them." All the same, he gave initiation to Janaka and made him his disciple. (Members may now recollect King Janaka’s this attitude told by Cho in his serial Engae brahmanan in Jeya TV).

Yajnavalkya led a divine life. He was loved and respected by everybody from all quarters. He imparted Vedic knowledge to many students. He preached them some maxims helpful in everyday life so that their mode of living conformed to the norms of Dharma. In course of time a collection of these practical hints for religious life became famous as "Yajnavalkya Smriti" (The Code of Yajnavalkya).

1.25 Yanjavalkya Departs from the World

Gradually Yajnavalkya began to feel, "Enough of this material life of the world." He decided to lead the life of a recluse in the woods spending all his time in the
contemplation on Brahman. He confided this wish to his two wives. All his worldly possessions were equally divided between them. Katyayani Devi took her share as her husband's gracious gift and remained in the ashram as its holy mother.

Maitreyi Devi said, "I don't want any of these things. I want only self-realization and have no use for these material possessions." Yajnavalkya got ready to leave for the woods. Katyayani made obeisance to him and kneeling down with bowed head she prayed to him to bless her. "May your contemplation on Brahman be fruitful. May you have salvation soon," said Yajnavalkya blessing her.

Then he proceeded to the Himalayas for doing penance. Maitreyi accompanied him as an ascetic after doing obeisance to Katyayani

Devi.

Both of them were doing penance at the foot of the Himalayas. Maitreyi one day passed away. A few days later, Yajnavalkya also passed away from this world and merged into the state of Brahman through his deep meditation.

1.26 The Light of YanjavalkyasMessage

Yajnavalkya became a great man of divine glory by giving Shukla Yajur Veda to the world. Since it was the treasure of knowledge obtained during daylight from God, it was called Shukla Yajur Veda.

Since the Sun god appeared in the form of a horse and granted this Vedic knowledge, it is also called Yajasaneya Samhita (the sacred collection of divine wisdom coming from the God in Horse form).

This divine message of the Vedas has been conveyed by Yajnavalkya through his Ishavasya, Upanishat.

1.27 References in Mahabharatha and Sathapatha Brahmana and his contributions

Yanjavalkya wascelebrated sage, to who is attributed the White Yajur-Veda, the Satapatha Brahmana, the Brihad Aranyaka, and the code of law called Yajnavalkya-smriti. He lived before the grammarian Katyayana, and probably later than Manu. He was a disciple of Vaisampayana.

Max Muller quotes a dialogue between Yanjavalkya and Maitreyi from the Satapatha Brahmana *(Ancient Sanskrit Literature,* p. 22), in which the sage sets forth his views.

Yajnavalkya also is represented as inculcating the duty and necessity of religious retirement and meditation, He is considered as having been the originator of the Yoga doctrine.

The Maha-bharata makes him present at the Rajasuya sacrifice performed by Yudhishthira. According to the Satapatha Brahmana he flourished at the court of Janaka, king of Videha and father of Sita.

Janaka had long contentions with the Brahmans, in which he was supported, and probably prompted, by Yajnavalkya. Hewas a dissenter from the religious teaching and practices of his time.

Anarticle by Edurkala K.Shankaranarayana Bhat, which I read, is the bases for preparing this write up. I could not get any information regarding birth ofchildren to sage Yangavalkya.

SUMMARY

Yanjavalkya was a disciple of Vaisampayana. He was son of Vaisampayana's sister. Maitreyi was his companion in spiritual works. He is remembered for getting Sukla Yajur Veda from Sun God.

KNOW ABOUT SAGES - Part IV of IV

KNOW ABOUT SAGES-24

1.SAGE KOUNDINYA

Koundinya was a great sage. He was a master of Vedic knowledge. He was a sage known beyond Bharat. Ashraya was his wife.

1.1 A piece of Durva is having more weight than Kubera's treasury Gold

Kaundinya came to prominence as a youth due to his mastery of the Vedas.He was a great devotee of Lord Ganesha. One day he was explaining the importance of Durva to his wife Ashraya. She did not believe it, so Sage Koundinya told his wife, ' if you have any doubts regarding the importance of Durva then you go to God Indra and tell him that I want the gold which weighs exactly as same as a Durva.

1.2 Ashraya goes to Kubera on directions of Indra.

Following the instructions of her husband, Ashraya went to God Indra.Having placed a Durva in front of him, she said, 'My husband has asked you to give him that quantity of gold which weighs exactly the same as a Durva.' God Indra told her the quantity of gold would be very small, he would give them as much as gold they want.

But she said, ' I want the gold as I desired.' Then God Indra sent her to God Kubera along with a messenger and ordered him to give her the gold she desired.

1.3 Kubera exhaust his treasury gold.

God Kubera placed the Durva on one pan of the balance and a small piece of gold on the other pan. But to his great surprise, the pan containing the Durva weighed more. Then God Kubera put some more gold into the pan, but still the pan of Durva weighed more. Eventually he put all his gold into the pan but still the weight of the single Durva was more. Then God Kubera sat along with his wife into the pan of gold, but still the weight of one Durva is more. By seeing this all the deities gathered around and eventually they also sat in the pan. But still the weight of a Durva was more!

They all along with Ashraya went to Sage Koundinya and said, 'Today we came to know the importance of a single Durva offered to Lord Ganesha with devotion!'

1.4Koundinya joins king Suddodana.

Later Koundinya got appointed as a royal court scholar of King Suddhodana of the Sakyas in Kapilavastu. There Kaundinya was the only scholar who unequivocally predicted upon the birth of Prince Siddhartha that the prince would become an enlightened Buddha, and vowed to become his disciple.

Kaundinya and four colleagues followed Siddhartha in six years of ascetic practice, but abandoned in disgust after Siddhartha gave up the practice of self-mortification.

1.5 Koundinya get Buddaha's sermon.

Upon enlightenment, Siddartha gave his first dharma talk to Kaundinya's group. Kaundinya was the first to comprehend the teaching and thus became the first bhikkhu and arahant.

Following the formation of the sangha, Kaundinya and the other monks travelled with the Buddha by foot through the Gangetic plains area of what is now Bihar and Uttar Pradesh to spread the dharma.

1.6 Sage Koundinya- creation of Parvathi.

Alghu Malluru Krishna Swamy temple exists in the Mannarpoluru Village, right from the time of Telugu Chola rulers. The village is close-by to Sullurupet, at a distance of 103 Km. from Nellore.

According to a legend, it was here that Lord Sri Krishna defeated Jambavantha in a duel and married his daughter Jambavati. Apart from

the idol ofSatyabhama and Jambavati, the two consorts of Lord Krishna, the idol of Jambavantha creating the illusion of shedding tears are bound to amaze the viewers.

Legend represents them as having sprung from Koundinya Rishi. There is a version that sage Koundinya himself was created by Parvati for the purpose of extracting and fermenting the sap of the wild date palm and thus supplying the wants of gods and men in the matter of intoxicating drinks.

It is said that the gods and demons were so delighted with the pleasant beverage, that they conferred upon him the title of 'Gouda' or 'the head of mankind.

1.7 Gowds in Andhra pradesh -followers of sage Koundinya

According to Gowd legend, they have originated from the Great Sage Kaundinya who lived in Kurnool district (around 1300 AD). The community is derived branch of somavamsha kshatriyas who lived at the time of Parashurama. They pray the deity Renuka who is a Kshatriya and mother of Parashurama. She is also wife of jamadagni who is a Brahmin.

The members of the community have gothras like(1) Koundinya, (2) Bharadwaja, (3) kashyapa, (4) vasista, (5) Markendeya, (6) Dhanunjaya (7) Datteraya.

They are divided into Tirmanidharis and Vibhutidharis, or the worshippers of Vishnu and Shiva, under the guidance of their respective sectarian gurus, Shri Vaishnava and Aradhi Brahmans.

The Gouds originally prospered around the Godavari River.

Kurdumale Ganesh temple and sage Koundinya.

Among the many tourist spots of Kolar district with legendary stories, Kurudumale near Mulbagal is one. Located off the NH4 this place at 105Kms from Bangalore. Kurudumale is popular more because of the temples of Ganesha and Someshewara each with its own story.

The only road of the village culminates at the famous Ganesha temple. Long ago the Hindu Trinity of Brahma, Vishnu and Maheshwara came here together and consecrated the temple of Ganesha. As this place was the confluence of Gods, it was named Kudumale, which gradually became Kurudumale.

The hill was called Kutadri where sage Koundinya lived as a recluse and hence also called Koundinya Kshetra. During Threthayuga, Lord Ram is believed to have worshipped here after killing Ravana.

Sri Krishna who was blamed for having stolen the shyamanthaka Mani in Dwapara Yuga is also believed to have visited this place. In later years, the Vijayanagar rulers reinforced the temple.

Kamat community belong to Koundinya Gothra.

Kamats community in India belong to the "Koundinya Gotra", so do several countless Brahmin families, throughout India.

Koundinya Kingdoms of South East Asia.

If we go through the history of South East Asian Kingdoms, we can find Indian culture had spread since ancient times to them.

It is told Koundinya was a different kind of Brahmin. Koundinya showed his valor, became a king, married a local princess and founded a dynasty. Koundinya hailed from Mithila (present day Bihar) and was a

Shaiva. Shaivism (worshiping Shiva) became the state religion of Cambuj (ancient name of Cambodia).

The royalty of Thailand also claims its origin from Koundinya. They practice many of the rituals laid down in the sastras like that of Manu till date

Summary

Sage Koundinya was a Vedic scholar. He was a worshipper of Lord Ganesha. He was a valor. Sometimes he was associated with Lord Buddha. His name is famous in Thailand and Kambodia too. In India other than Brahmins , there are Kamaths, Gauds follow Koundinya Gothra. Nothing is known about his children or more about his wife. He has come in the lineage of Parasurama.

KNOW ABOUT SAGES-25

1.SAGE KANVA

1.1.Introduction

Kanva was a renowned rishi. He is the author of several hymns of the Rig Veda. He was son of Ghora. Ghora was one of the Angirasas. The Kanvas are the descendants of Kanva. Sage Kanva brought up Sakunthala daughter of sage Viswamithra and apsaras Menaka. Sankuntala married king Dushyanta.The child born to them was Bharata from whom our country got the name so. King Bharata was an ancestor of Kauravas and Pandavas, who fought the war of the Mahabharata.

Sage Kanva offended by Yadavas.

Once, some young Yadavas played a prank with Sage Kanva. One day, these grown up children went to the bank of river Narmada where sage

Kanva was doingpenance. Samba son of Lord Krishna was one among the Yadava children. Samba disguised himself as a pregnant woman by keeping a pestle under his clothes. All the children went near Sage Kanva and asked him as to when was the pregnant woman supposed to deliver a child.

Sage Kanva curses Yadava clan destruction.

Sage Kanva got very much angry at their action. He cursed them that the whole clan of Yadavas would be liquidated because of that very pestle. All the children were scarred and told Sri Krishna about the mistake they had made. Sri Krishna ordered that the iron pestle be crushed to powder and be thrown into a pond. A fish swallowed a small part of that iron pestle and was subsequently caught by a fowler, who retrieved that iron-piece from the fish and fixed it on the top of his arrow.

Sri Krishna hit by arrow.

The curse came in to effect. In course of time all the Yadavas developed enmity among them and killed each other with those sharp-edged reeds.

Once, Sri Krishna was taking rest under the shade of 'Kalpa' tree. A fowler mistook his pink foot to be that of a deer and pierced it with his arrow. When the fowler arrived at the spot he found Sri Krishna in an injured condition. The fowler regretted his action and begged for Sri Krishna's pardon. Sri Krishna consoled the fowler by saying that he had committed no crime.

1.5 Srikrisha leaves the mortal body before the arrival of his wives.

Meanwhile, Daruk arrived there on his chariot. Sri Krishna instructed Daruk to call Arjuna as soon as possible. Arjuna arrived at the site within a short time. Sri Krishna told Arjuna-'the time for my final departure has arrived. Please call all my eight queen consorts.

Arjuna rushed towards Dwarka to summon the queens but Sri Krishna had already left for his heavenly abode before he could come back with the queens. Arjuna informed the queens about Sri Krishna's injury. In a short time the news spread like a wild fire and all the residents of Dwarka rushed towards the site of incident. After reaching there, the eight queen consorts of Krishna found that their beloved husband had already departed.

1.6 Sree Krishna's wives and relatives end their life.

The eight queen consorts of Krishna gave up their lives and united with Sri Krishna. The great Yadavas like Vasudev, Ugrasena and Akrur followed suit. Balarama could not bear the sorrow caused by Sri Krishna's separation and he gave up his life. His wife Revati entered the burning pyre with her husband's body. Similarly all the rest of Sri Krishna's family members like Rukmi's daughter, Pradyumna, Usha and Aniruddha left for heavenly abode.

Arjuna performed the last rite of all the dead Yadavas. Eventually, Dwaraka got submerged into the ocean. Thus, Sri Krishna after having liberated the earth from all the sinners left his mortal body.

1.7 Lord Mahadeva tell the story of Kanva's curse and the end of Yadavas to Parvathi.

Lord Mahadeva told the above story to Parvathi in Padma Purana. After completing his story Lord Mahadeva told Parvati that Sri Krishna takes incarnation whenever there is predominance of sin or sinners. Lord also

revealed to her that Sri Krishna would incarnate as Kalki at the fag end of Kaliyuga.

1.8 Temples connected with stories of sage Kanva.

There are four temples connected with stories of sage Kanva.

1.8.1 Titwala Mahaganapathi temple in the suburban of Greater Mumbai.

It is told the Shri Mahaganapati (Titwala) was consecrated by sage Kanva: Devi Shakuntala & king Dushyant came together and worshipped in the temple.

1.8.2 Tiruporur Muruga temple.

Tiruporur is a tiny hamlet off Chennai and is situated 16miles from Chengalpattu. It has an old temple dedicated to Lord Muruga; it is famous and attracts devotees from all over. There is a story that Lord Vishnu and Lakshmi were cursed by sage Kanva. Lord Shiva liberated them from the curse atthis place.

1.8.3 Puduvayal Perumal temple.

There is a temple for Sri KanakaValli Sametha Vijayaraghava Perumal in Pudhu Vayal Village near Gummidi pundi. Sage Kanva build an ashram on the Banks of Aranya River here and worshipped the Narayana in the form of Sri Kamalavalli Sametha Vijayaraghava Perumal. He did the worship according to Vikanasa Method (Vikanasa consisted of Hitham (Yagnas), Archana and Dhayana. This Shetram was also known as Bridavanapuram as a lot of Tulasi plants grew here.

Long ago there was a Gandharva named Sumali. He became a Demon due to curse. In the demon form he was known as Nivdan. He used to

create obstacle in the Yagnas done by sages and he used to trouble the Sages. This worried sage Kanva and he did penance and appeased Bramha Deva.

Brahma appeared and told Kanva that Sage Kashyapa who was the disciple of sage Vaikanasa was in Naimisaranya. Kanva may go to him and take his advice and please Simon Narayana. According to the prayer done Lord Veeraraghavan did the samhara of Sumali. Sumali got the Sapa Vimochana and Sage Kanva Got Annugraha of Lord.

1.8.4 Digambara Ganesa temple Kadav (MP)

In Madhya Pradesh at Kadav there is a Digambar Siddhivinayaka. It is told Sage Kanva consecrated this idol. Since the idol is without clothes it is call a Digambara Ganesha.

1.9 Reference in Ramayana to sage Kanva.

In the Ayodhya kanda Sarga 116: Sloka 20.Kulapati told Rama that they are planning to go and settle in sage kanva's hermitage, not far from there, which is lovely and had many roots and fruits. (Before Seetha swayamvara).

1.10 Contributions of sage Kanva.

The Rig Vedic 'samhita' or collection of mantras consists of 1017 or 1028 hymns or Suktas, which have been further divided 10 chapters or Mandala. The hymns are the work of many authors or seers called 'rishis'. There are seven primary seers identified: Atri, Kanwa, Vashistha, Vishwamitra, Jamadagni, Gautama and Bharadwaja.

There are no less than six complete recessions of Yajur Veda - Madyandina, Kanva, Taittiriya, Kathaka, Maitrayani and Kapishthala Atharva Veda.

1.11 Kanva lived in the same period of Viswamithra.

From sage Viswamitra and Menaka story and the child born was brought up by sage Kanva we know that they all lived around the same time. There is a Kanva Ashram on the banks of river Malini, 42 km from Haridwar. Probably it may be his final settlement. We know him through his Vedic Mantras and through the famous Dushyantha - Sakunthala -Bharata story.

1.12 Dushyanta- Sakuntala story.

I very well know a write up on sage Kanva is incomplete with out the story of Shakuntala. I am giving somewhat not much known information about the story here. They may be mostly retelling variations also. However they are interesting to read.

Kindly note other than reading from Internet I have not verified the original episodes as told in epic Mahabharata books.

1.12.1 Introduction of Shakuntala to Dushyanta

In the hermitage Shakuntala introduced herself as, the daughter of Sage Kanva. The surprised king Dushyanta said, "Everyone knew that Sage Kanva is unmarried and a celibate." Then Shakuntala recounted the story of her birth.

1.12.2 Shakuntala was not abandoned.

Worried by the severe penance performed by Viswamitra, Indra sent Menaka to divert his attention. The King and Menaka enjoyed together for a long time. A girl was born to them.

With her birth both Menaka and Vishvamitra realised that it was time for them to move on. Menaka had to return to heaven and Vishvamitra had to begin his meditation a new. Since Viswamithra was living near the hermitage of Sage Kanva, they requested Sage Kanva to adopt Shakuntala as his daughter and sage Kanva agreed to it happily.

(My note- I have read in many sites that the relation between Viswamithra and Menaka was one of love and affection. A child born out of such love, I cannot digest abandoned by them. Hence I appreciate very much this version).

1.12.3 Shakuntala laid conditions for marrying Dushyanta.

Shakuntala told details of her real birth and sage Kanva is her foster father to king Dushyanta. The King remarked that she should marry and enjoy life.

Then Sakunthala said to Dushyantha: 'Even though I like you, I will obey the sage's will. A girl should obey her father in childhood, husband in youth and son in her old age. A woman has no freedom.

Hearing the above Dushyanta told that Gandharva type of marriage is best suited for Kings. King Dushyanta took hold of her hand.

Shakuntala said: "Promise me truly what I say to you in secret. The son that is born to me must be your heir. If you promise, Dushyanta, I will marry you."

Dushyanta readily agreed to make the son born to them as King.

1.12.4 Explanation of Gandharva style marriage

Since sage Kanva was away at this time, the two of them decided to get married in the Gandharva style. This consisted of exchanging garlands in a temple with the idol of the deity of the temple as witness. It originated from a clan of celestial musicians called Gandharvas, but was popular and accepted by the society of the time.

1.12.5 Due to customs Shakuntala was not taken along with by king Dushyanta.

King Dushyanta spent some pleasant weeks with Shakuntala at the hermitage. Then he had to leave to attend to the affairs of the state. Though they had got married without Sage Kanva's permission, custom prevented Shakuntala from leaving the hermitage without the sage's consent.

Sage Kanva did not returned still after attending his pilgrimage. Dushyanta promised that once Sage Kanva returned he would come and formally ask for permission to take Shakuntala with him. He gave Shakuntala his ring as a token of his love and reluctantly went to his capital.

1.12.6 Kalidasa has made slight changes to the original story told in Mahabharata to his play "Abhjnana Sakutalam"

It is told Kavi Kalidasa made some minor changes to the episode mentioned in the Mahabharata for his play Abhinjana Sakunthalam.

While Kanva and the other elders of the heritage are away on a pilgrimage, Dushyanta, king of Hastinapura, comes hunting in the forest and chances upon the hermitage. He is captivated by Shakuntala, courts her in royal style, and marries her.

It is told in the original episode in the Mahabharata, Shakuntala was not reunited until her son Bharata was born, and found by the king playing with lions.

Kalidasa is said to have changed the old story in three important respects. In the first place, he introduces the curse of sage Durvasa, clouding the king's memory, and saving him from moral responsibility in his rejection of Shakuntala.

For recovery of memory, the curse is modified as to last only until the king shall see again the ring, which he has given to his bride in the second place; the poet makes Shakuntala undertake her journey to the palace before her son is born.

The third change is a necessary consequence of the first; for without the curse, there could have been no separation, no ensuing remorse, and no reunion.

1.12.7 About Anasuya and Priyamvada.

Anusuya was slightlygrave andsober; Priyamvada was vivaciousandsaucy. Theywonderfully united in friendship and in devotion to Shakuntala in the hermitage, whom they feel to possess a deeper nature than theirs.

From the Internet we can get the beautiful pictures of Shakuntala, Anasuya and Priyamvada drawn by Late Raja Ravivarma of Kilimanoor Palace.

SUMMARY

Sage Kanva is best remembered though the Shakuntala story . He was a sage responsible for many hymens of Rig Veda. He remained as foster father of Shakuntala.

KNOW ABOUT SAGES-26

1. Saptharshies

Saptharshies were the mind born sons of Brahma. They were advised to perform procreation. Blood relation was not a criterion for the creation. Similarly age difference too was not seen.

In the first Manvanthara the saptharshies were a) Mareechi b) Atri c) Angeerasa d) Pulasthia e) Pulaha f) Kratu and g) Vasistha.

Other than saptharshies Brahma had other mind born sons like Manu, Brighu and Narada.

His Mind born daughter was Satrupa. Manu mind born son of Brahma married Satrupa mind born daughter. They Gave birth to a lot of children and grand children. Many persons mentioned in the sage stories are as such from the progeny of Manu-Satrupa couple.

1.1 Progeny fromsage Mareechi

Sage Mareechi and his six brothers(Saptharshies) married the seven daughters of Sage Kardam and Devahuti. It was Kala, Sage Kardam's daughter who was married to sage Marichi. They begot two children, a son Kashyapa and a daughter Purnima. Kashyapa was responsible for the procreation of several races including those of the Devas and Asuras.

Purnima had two sons Viraja and Vishvaga and a daughter Devakulya. Today we know Devakulya as the River Ganga.

Two VIPs from the creations of sage Mareechi were 1) sage Kashyapa and 2) Ganga.

Regarding the ancestry of sage couple Kardam and Devhuti understand they have come from Manu - Satrupa couple.

By marrying the seven daughters of sage couple Kardam- Devahuti, these saptharshies have become co- brother also among themselves.

1.2 Kashyapa sage son of Mareechi.

We have said sage Kashyapa was the son of sage Mareechi. Daksha Prajapati married his thirteen daughters with sage Kashyapa. The world is mainly the progeny of Kashyapa. Daksha married his 27 daughters to Moon and one daughter Sati to Lord Siva.So Kashyapa has become co-brother to Lord Siva and Moon God. Mareechi has also become Sambandhi of Daksha.

Ganga is the semi God who appears in Mahabharata story and sage Bhageeratha story. King Santhanu married Ganga. Bhishma pithamaha was their son. Bhageeratha was an ancestor to Panadvas and Kouravas.

1.3 Vibhandaka another sage son of Mareechi

Sage Kashyapa created sage Vibhandaka using his mental prowess while he was meditating. As soon as Vibondaka came out of Kashyapa's mind, he went to the deepest forests to perform very severe austerities. He was only performing the austerities for self-realization, but Indra was worried that he may in time usurp Indra's throne. So Indra as usual asked Brahma for his best apsara or divine maiden to send with him. Brahma sent Harsha, the ever-smiling one with Indra.

Because she was herself divine, Harsha could realize that Vibondaka wanted no material gains and that it would be impossible to seduce him.

Apsara Harsha came to Vibondaka's hermitage and began chanting mantras. Vibondaka heard this clear pronunciation of Vedic mantras, and looked at her. She fell at his feet and said, "Only for begetting a son from you have I chanted these mantras. If you don't accept this request, then I will end me." Vibondaka said that he would not have sex with her as it would reduce the effect of his penance, but he would not let her die.

He dropped some semen and told Harsha to impregnate herself. Harsha then understood that Indra had nothing to fear, so her mission was fulfilled. But she did not want to become pregnant and Vibondaka's semen was burning the earth.

1.4 Rishiasringa- sage grandson of Mareechi

So using her divine powers apsara Harsha put the semen in the ovaries of a deer. The deer soon delivered a baby who had a human form, but with deer horns. This child was Rishyashringa, meanings a human being with deer horns.

King Dasaratha had a daughter by name Santha. Sage Rishiasringa married her. Rishisasringa later conducted Puthra Kameshti yagam of Dasaratha. So sage Rishiasringa was Athiambar of Sri Rama, Lekshmana etc. and of course was very elder to them.

1.5 Sage Kapila- Machinan of sage Mareechi

Sage Kapilawas the 8th child after seven daughters for sage kardam and Devhuti . So sage Kapila was the machinan to all saptharshies including Mareechi.

1.6 Sage Kardam- Mamanar of Saptharshies

SageKardam and his wife Devhuti had seven daughters and one son. Seven daughters were married to Saptharshies under the president ship of Brahma. So sage kardam is sambandhi to Lord Brahma himself and mamanar to all saptharshies.

1.7 Sage Sandilya -Descendent of sage Mareechi and Kahyapa

Sage Sandilya was the descendant of sage Kashyapa and hence of sage Mareechi. His father's name was 'Devala' He was the royal priest of king Dileep who belonged to Soorya vamsa.

Sage Sandilya was the chief Hota to sage Viswamithra in creating the Trisanku swarga yagya.

2. Progeny fromsage Atri

SageAtri had a very chaste wifeAnasuya and their son sage Durvasa.

2.1 sage Durvasa - son of sage Atri

Durvasa remained bachelor. Sage Durvasa appear in Maha bharata -He grants the boon of children to Kunti. He alsocurse Sakuntala for not welcoming him immediately in to the ashram ,she being on thoughts of king Dushyanta.

2.2 Sage Kanva- a contampory of sage Durvasa

Sage Kanva- He too was a bachelor sage who brought up Shakuntala. Durvasa curse Shakuntala for not welcoming him while coming to the hermitage of sage Kanva. So sage Kanva was a contampory of sage Durvasa.

3.Progeny fromsage Angeerasa

DevaGuru Brihaspathi was born to Angeerasa and Suroopa. Hisbrothers were Utathya and Samvartana. Brihaspathi isone VIP among sons of Angirasa.

Agni is another VIP son of sage Angirasa. We have stories of Agni deva in Ramayana and Mahabharata.

3.1 Brihaspathi- Deva Guruson of Angeerasa

Brihaspathi had three wives -Subha, Mamta and Tara

Seven daughters were born to Shubha " Bhanumati, Raka, Archismati, Mahishrvati, Siniwali and Havishmati.

Seven sons and a daughter were born to Tara from Brihaspathi. Tara had another son Budha from Moon God. The story of Moon god-Tara relation has been told in my earlierposting. Budha married Ila and King Pururuva was born to them. In the lineage of King Puruva the Pandavas and Kouravas hadborn.

Mamta gave birth to Kacha. We have read about Kacha- Devayani story in detail. Devayani was daughter of Asura guru- Sukra.

3.2 Sage Bharadwaja- Grandson of Angeerasa.

Deva Guru Brahaspathi'sanother son was sage Bharadwaja ,who was brought up by king Bharat. Sage Bharadwaja was responsible for the

medical development of those dayas. Sage Bharadwaja was a disciple of sage Gauthama as well as of sage Valmiki. He was a first hand witness to the incident of the Krauncha birds.

3.3 Sage Garga- Grandson of Brihaspathi

Sage Bharadwaja married Suseela and through her a son was born. He became sage Garga. We will be discussing about sage Garga later.

3.4 Sage Visravas- son in Law of sage Bharadwaja

Sage Bharadwaja had a daughter too called Devavarnini. She was given in marriage to sage Visravas . Kubera- the wealth keeper was the son born to them . This means Bharadwaja was the grand father of Kubera from maternal side.

3.5 Dronacharya- son of sage Bharadwaja

Sage Bharadwaja saw the Apsara Ghritachi rising from the river after ablations, His vitality emerged from his body. The Rishi stored this vitality in a pot. Drona was born from this pot. The meaning of Drona is Pot-born.

Bharadwaja trained Drona in use of weapons. Drona also learnt the use of weapons from sage Parasurama himself. Dronacharya was the teacher on Arms to Pandavas.

3.6 Sage Gouthama- a descendent of sage Angeerasa

We have read stories of sage Goutama and his wife Ahalya. We have read about Ahalya- Indra episode and curse of sage Gauthama on her. Later Ahalya joined with sage Gouthama and three sons were born to them. They were Vamadeva, Nodhas and Shatanada . Vamadeva and

Shatanda were VIPs among them. The Chief priest of King Janaka of Mithila, was Shatananda.

Some famous disciples of Gautama were Praachina-yogya, Shaandilya, Gaargya, and Bharadwaja.

3.7 Sage Vamadeva- in the lineage of Angeerasa

(We will be discussing about sage Vamadevalater.)

3.8 Sage Atharva- a contampory of sage Angeerasa

Sage Angirasa along with sage Atharvan are said to have composed most of the Atharvana Veda.

4. Progeny from sage Pulasthia

We have read in this mail itself -Satrupa was mind born daughter of Brahma. In the lineage from Satrupa -Prasuti -Preeti got married to sage Pulasthia. He also married Sradhha granddaughter of sage Pulaha. Preeti, wife of Sage Pulasthya had two sons named Dattarnavr and Dahvahu. She also had a daughter named Dwashdwati.

5. Progeny from sage Pulaha

We have read in this mail itself -Satrupa was mind born daughter of Brahma. In the lineage from Satrupa -Prasuti -Kshama got married to sage Pulaha. She had three sons.

5.1 Sage Kardam- son of Pulaha

Kshama and Pulaha had three sons, Kardama, Arva-rivat, and Sahishnu. Out of this sage Kardam became prominent. His wife was Devhuti. They

had seven daughters and one son Kapila. They were married to Saptharshies. So sage Kardam was mamanar to Saptharshies.

Sage kardama's daughter was Sradhha. This mean Sradhha was the grand daughter of sage Pulaha. She married sage Pulasthia.

5.2 Sage Parasara was a disciple of sage Pulaha.

Sage Parasara was the grandson of sage Vasistha. Parasara married Satyavati and son born was Vedavyasa.

5.3 Sage Visravas- son of sage Pulaha

Sage Pulaha was also father of sage Visravas, the father of Kubera and Ravana through demon women, and all the Rakshasas are supposed to have sprung from him. In simple language sage Pulahawas thatha of Kubera and Ravana.

6. Progeny from sage Kratu

Sage Kratu did not produce normal beings. It was Kriya, sage Kardam's daughter who was married to sage Kratu. Kratu had 60,000 sons called as Valikhilyas. They were no bigger than a joint of the thumb.

7. Progeny from sage Vasistha

Arundhati married sage Vasishta and produced seven sons who became great sages themselves. We have read about them in connection with Viswamithra's Trisanku swargam, they cursed Trisanku to become chandala.

The names of these sons born to Vasistha and Arundhathi were Chitraketu, Surochi, Viraja, Mitra, Ulbana, Vasubhridyana and Dyuman.

Vasishta also had children from his other wife. Most prominent was sage Sakthi. Other prominent sons were Chitraketu and Mitra.

7.2 Parasara- grand son of sage Vasistha.

We have read stories of sge Parasara and Satyavati. Son born to them was Vedavyasa.

7.3 Sage Veda vyasa- Lineage of Vasistha- son of sage Parasara

Vedavyasa was father of sage Suga, Pandu and Dhritharshtra and Vidura. He was the grandfather of Pandavas and Kouravas.

7.4 Sage Viswamithra- a contempory of sage Vasistha

We have read the story of sage Viswamithra, Nandini divine cow story, Trisangu swarga story etc. and his rivalry with sage Vasistha. Viswamithra was father of Sakunthala, grand father of king Bharat. Since Viswamithra and Vasistha appear in Ramayana story they were contempory with Rajarshi Dasaratha.

7.5 Sage Bharadwaja- grand son of sage Viswamithra

Bharatha was the son born to Sakunthala from king Dushyantha by Gandharva marriage. So Viswamithra was the grand father of Bharatha. Bharatha's adopted son was sage Bharadwaja. So Bharadwaja was the great grandson of sage Viswamithra.

The legend is that sage Bharadwaja was born, as the son of Brihaspati. His mother was the wife of Utathya. She became pregnant by her husband and by Brihaspati, it is told.Dirgha-tamas, the son by Uthathya kicked his half-brother (Bharadwaja) out of the womb before his birth in anger. At that time Brihaspati said to his mother, `Bhara-dwa-jam,' `Cherish this child of two fathers.'

7.6 Sage Suga- son of sage Vedavyasa

Once, a desire arose in the mind of Vedavyasa.He met the sage Jabali and proposed to marry his daughter Vatika. Accepting the proposal, the sage Jabali happily married his daughter Vatika to VedaVyasa. Thus, living in his hermitage amidst the forests, Maharishi Vedavyasa began his married life.

With time, his wife Vatika became pregnant and had a peculiar birth of a child. He was sage Suka. Sage Suka remained as bachelor Sage Sugapreached Shrimad Bhagwat to King Parikshith (grand son of Arjuna) for 7 days continuously. Sage Ugrava present there repeated it to sage Suta. Hence Srimad Bhagavatham has become famous.

With the above I have covered the sages lineage from Saptharshies through stories to my possible extent. To a certain extent I could establish their relation.

The list of sages told above has been summarised in Table from below. It will very simple to understand the relation among the sages by looking in the table after reading the above. Probably the table may be sufficient for those who have read the stories by lines.

1. Mareechi	2. Kashyapa	3. Vibhandaka
4. Rishiasringa	5. Kapila	6. Kardam
7. Sandilya		
8. Atri	9. Durvasa	10. Kanva
11. Angeerasa	12. Brihaspathi	13. Bharadwaja
14. Garga	15. Visravas	16. Drona
17. Gauthama	18. Vamadeva	19. Atharva
20. Pulashtia	21. Pulaha	22. Kardam
23. Kratu		
24. Vasistha	25. Sakthi	26. Parasara

27. Vedavyasa	28. Suga	29. Viswamithra

KNOW ABOUT SAGES-27

8. Progeny from SAGE BHRIGU

Sage Bhrighu was one of the mind born sons of Lord Brahma, who simply wished him into existence, to assist in the process of creation. He is considered as one of the Prajapatis. (Mahabharata, Pauloma Parva).

8.1 Sage Sukracharya- son of sage Bhrighu.

Sukracharya was son of sage Bhrigu and he was priest of Mahabali (of famous Tiruvonam story) and Daitya guru. He has become planet.

His wife's name was Susuma or Sata-parwa. His daughter Devayani was married to King Yayati of the lunar race.

8.2 Sage Chyavana was half brother to sage Sukracharya.

Sage Chyavana married Princess Sukanya and had two sons Aurva and Haritha. He was half brother to Sukracharya.

8.3 Sage Dadichi- son of sage Chyavana

Sage Chyavana was highly pleased with his wife Sukanya and one day he told her that he was pleased with her devotion and he would bless her with three sons. They would be named as Dadeechi, Pramathi and Apravan.

8.4 Sage Saraswath- son of sage Dadichi

The Saraswat Brahmins are mentioned in the Vedas, the Ramayana, the Mahabharata, the Bhagavata and in the Bhavisyottara Purana.They accepted the Sage Saraswat (son of Rishi Dadichi), living on the banks of Saraswati as their Guru.

8.5 Sage Avurva- grandson of sage Bhrighu

Sage Aurva was the grandson of sage Bhrigu. He is described in the Maha-bharata as Born of the sage Chyavana by his wife Arushi.

8.6 Sage Harita- Grandson of sage Bhrighu.

Harita was one of the great kings of Suryavansha. Brahmins with Harita gotra are the descendants of king Harita.The Pravara of this gotra is Angiras, Ambarisha, Yuvanaswa. Ambarisha and Yuvanaswa were also great kings of Suryavansha and ancestors of Lord Rama.

In the Vishnu Purana it is said, "The son of Ambarísha, the son of Mándhátri, was Yuvanáśwa; his son was Harita, from whom the Angirasa Háritas were descended". Sri Ramanuja was born in Harita Gotra.

8.7 Sage Jamadagni descendent of sage Bhrighu

Sage Aurva had a son named Richika. Richika married Princess Satyavati. Satya-vati was daughter of King Gadhi, a Kshatriya.

Jamadagni was the son born to them. So sage Jamadagni was a descendant of sage Bhrigu.

Sage Jamadagni married Princess Renuka.

8.8 Sage Parasurama- son of sage Jamadagni

Sage Parasurama remains as a Bachelor. He is a chiranjeevi. He created Keralam. He was contempory to Srirama. He was preceptor of Karna in Mahabharata. So he was contempory to Pandavas too.

9 Sage Vamadeva

Once Lord Brahma was meditating on Parameshthi Shiva. Suddenly a divine child appeared before him who was of red complexion and who had put on red apparels. He was none other than Lord Vaamdev. Lord Brahma immediately realized the divinity of that child and was convinced that he was the embodiment of Almighty God.

Lord Brahma eulogized Vaamdev who was pleased by his devotions.

Four divine entities-Virija, Vivahu, Vishoka and Vishwabhavana manifested from the body of Vaamdev. All of them had great resemblance to Lord Vaamdev.

Vaamdev preached them on the finer points of religiousness so that mankind could be benefited by this knowledge.

10 Sage Ashtavakra

In the Mahabharata epic the story of sage Ashtavakra is told by sage Lomasa to the Pandavas while the Pandavas were in exile.

Uddalaka was a renowned sage and scholar well versed in the Vedas and the Vedanta.Kahoda was his disciple. Kahoda lacked slightly in knowledge, but made up with his devotion and virtuous life. Impressed by these qualities Uddalaka married his daughter Sujata to kahoda .Son born to them was Ashtavakra.

The Ashtavakra Geetha, or the Ashtavakra Samhita as it is sometimes called, is a very ancient Sanskrit text attributed to him.

11 . Sage Koundinya

Koundinya was a great sage. He was a master of Vedic knowledge. He was a sage known beyond Bharat. Ashraya was his wife.

Kaundinya came to prominence as a youth due to his mastery of the Vedas.He was a great devotee of Lord Ganesha.

Upon enlightenment, Siddartha gave his first dharma talk to Kaundinya's group Kamats community in India belong to the "Koundinya Gotra", so do several countless Brahmin families, throughout India.

In know sages 26 I had mentioned details of sage Garga will be told later.The same is as under

3.3 Sage Garga

Garga was the son of Rishi Bharadwaja and Suseela.Gargya (son of Garga) is the author of some of the Sukthas of the Atharvana Veda.

Sri Prasanna Parvathi Sametha Gargeshwari temple near Mysore is named after the Garga where Ardhanareeswara appeared before him.

GARGA An ancient sage, and one of the oldest writers on astronomy. The Vishnu Purana says, "From Garga sprang Sina (or Sini); from them were descended the Gargyas and Sainyas, Brahmans of Kshatriya race." The statement of the Bhagavata is, "From Garga sprang Sina; from them Gargya, who from a Kshatriya became a Brahman."

There were many Gargyas; one among themwas the family priest of the family of Nanda (the foster-father of Krishna). It was Garga whonamed childas "Krishna" after receiving the name by meditation. Garga is the authorof Garga Samhita.

In know sages 26 the following 2 sages were left outto add under Progeny of sage Veda Vyasa. The same is as under: -

7.7. Sage Vaisampayana-deciple of sage Vedavyasa

He was a celebrated sage who was the original teacher of the Black Yajur-veda. He was a pupil of the great Vyasa, from whom he learned the Maha-bharata, which he afterwards recited to King Janamejaya at a festival. The Hari-vansa is also represented as having been communicated by him. Sage Yanjavalkya was his sister's son.

7.8 Sage Yanjavalkya- Maruman of sage Vaisampayana

He got the White Yajurveda from sun god. Sage Brahmaratha and Sunanda Devi were the parents of Yajnavalkya. Sunandadevi was the sister of sage Vaisampayana.

The Maha-bharata makes him present at the Raja-suya sacrifice performed by Yudhi-shthira; and according to the Satapatha Brahmana he flourished at the court of Janaka, king of Videha and father of Sita. He had two wives, Maitreyi and Katyayani, and he instructed the former in his philosophical doctrine.

KNOW ABOUT SAGES-28

1. SAGE AGASTYA.

Sage Agasthia was a famous sage and he was a reputed author of several hymns in the Rig-Veda, and a very celebrated personage in Hindu story. He was one of the narrators of "the Brahma Purana and also a writer on medicine.

1.1 Birth of Agasthia

He is said to be the offspring of Mitra and Varuna, whose seed fell from them at the sight of apsaras Urvasi.Agastya was born in a water-jar as a fish of great lustre. He was called Kalasi-suta, Kumbha-sambhava, and Ghatodbhava on account of this .He was very small when he was born, not more than a span in length, on account of which he was called Mina.

The puranas also represent him as being the son of Pulastya, the sage from whom the Rakshasas sprang.

According to Akilattirattu Ammanai, the religious book of Ayyavazhi, Agastya was created from the mind of lord Siva in order to offer boons to Kaliyan. As per the order of Siva, Agastya offered many boons including all worldly knowledge to him.

1.2 Command Vindhya Mountains prostrate.

His name Agastya was derived by a forced etymology from a fable, which represents him as having commanded the Vindhya Mountains to prostrate themselves before him, through which they lost their primeval altitude.

1.3 Drinks ocean

Sage Agasthia was also called Pitabdhi, or Samudra-chuluka. There is a story telling that sage Agasthiadrank up the ocean because it had offended him, and because he wished to help the gods in their wars with the Daityas when the latter had hidden themselves in the waters.

1.4 Become star

Sage Agasthia was afterwards made regent of the star Canopies, which bears his name.

1.5 Agasthia create his wife

As with all other Hindus, it was necessary for Agastya to marry and sire a son, in order to fulfil his duties to the Manus. Once he resolved upon doing this, Agastya pursued an unusual course of action.

The Maha-bharata relates a legend respecting the creation of his wife. It says that Agastya saw his ancestors suspended by their heels in a pit, and was told by them that they could be rescued only by his begetting a son.

Thereupon he formed a girl out of the most graceful parts of different animals. At this time, the noble and virtuous king of Vidarbha was childless and was undergoing penances and prayers for the gift of a child. Agastya arranged for the child he had created to be born as the daughter of that noble king of Vidarbha.

There the child grew up as a daughter of the king, and was demanded in marriage by Agastya.

Sage Agasthia is referred in the Maha bharata in Sauptikaparva also as the teacher of Guru Drona.

1.6 Meaning of Lopa mudra

Much against his wills the king was constrained to consent, and she became the wife of the sage. She was named Lopa-mudra, because the animals had been subjected to loss *(lopa)* by her engrossing their distinctive beauties, as the eyes of the deer etc. She was also called Kausitaki and Vara-prada.

1.7 Change king Nahusha to snake

There is a story exhibiting his superhuman power, by which he turned King Nahusha into a serpent and afterwards restored him to his proper form.

1.8 Appearance in Ramayana

It is in the Ramayana that Agastya makes the most distinguished figure. He dwelt in a hermitage on Mount Kunjara, situated to the south of the Vindhya Mountains, and was chief of the hermits of the south. Sree Rama during his exile visited the hermitage of Agastya with Sita and Lakshmana. The sage received him with the greatest kindness, and became his friend, adviser, and protector. He gave him the bow of Vishnu.

Sage Agastya appeared to Rama when he was despondent at the impending war with Ravana and instructed him in the use of Aditya Hridayam, a hymn praising the Sun God. Agastya also composed Saraswati Stotram.

When Rama was returning back to his kingdom after the war, the sage accompanied him to Ayodhya.

1.9 Vathapi story

He kept the Rakshasas who infested the south under control, so that the country was only gazed upon and not possessed by them. His power over them is illustrated by a legend which represents him as eating up a Rakshasa named Vatapi who assumed the form of a ram, and as destroying by a flash of his eye the Rakshasa's brother, Ilvala, who attempted to avenge him.

1.10 Lopamudra become river Kaveri

There is a story how Lopamudra became river Kaveri. Once while travelling sage Agasthia who do not want to keep Lopamdura alone converted her to water and carried in a pitcher. Sage Agastia one evening kept the pitcher on a rock and went for ablutions. Lord Ganesha took the form of a crow and tilted the pitcher and it got opened. Lopamudra who had already wished to become a river started to flow and her wish was fulfilled so. Lopamudra became river Kaveri. We may be recollecting our Upakarma manthra- Narmada sindhu Kaveri, Gdavari Namosthuthae now.

1.11 Sage Agasthia and Tamil literature

The name of Agastya holds a great place also in Tamil literature, and he is "venerated in the south as the first teacher of science and literature to the primitive Dravidian tribes according to Dr. Caldwell.

The traditions of the south of India ascribe to Agastya a principal share in the formation of the Tamil language and literature.

1.12 Sidda Vaidyam and Nadi Jyothisham

Agastya is famous for being the first siddhar in the siddhars tradition. He created many medicines, and jathakam (Agasthia nadi) referred by Nadi jyothishies.

Two of his students and disciples were Therayar and Therayar and Tholkappiar. Those who see 3 years prolonging Kolangal serial in Sun TV may recollect now Mr.Thol, the hero of the serial.

1.13 Agasthia Gothra

Named after him there is a Gothra followed by many Hindus.

2. SAGE MUDGALA

2.1 Sage Mudgala story- reference in Mahabharata

Nalayani was the young wife of very old sage, Mudgala, but she was a great Pativrata. Even when Mudgala Rishi became afflicted by leprosy and started stinking, she continued to serve him. Once, when he was consuming food, one of his fingers fell of from his hands and fell into the food. Nalayani removed it and partook the remaining food. The sage was extremely pleased.

In order to please he took five bodily forms corresponding to Panchabhootas and satisfied her in all respects.

After thousands of years, he wanted to retire from family life and wanted to live the life of a sage. But, Nalayani tried to prevent him and keep him in the material pleasures. Sage Mudgala cursed her that she will be borne as the daughter of Drupada and will marry five men. (source : Adi Parva of Mahabharata verses 197 to 204).

2.2 Droupadi - Five husbands

It is told on account of the above curse, though Arjuna won Droupadi in swayamvara , due toKunti's wordings she had to become the common wife of all Pandavas. As a matter of fact, she had her special affection to Arjuna since he won her in swayamvara. Some time it may look strange, butit was Narada who devisedthe way that she should live withthe five husbands.

2.3 Droupadi- Chastity

it is told Droupadi was very pride of her chastity. Sree Krishna was not happy with her extra pride. He created an illusion in her mind to takeout her pride.

The story goes as follows. During exile Pandavaswere near the hermitage of a sage after Droupadi swayamvara. I am not able to recollect the name of the sage now.

There was a mango tree in the garden of the hermitage. The only food of the sage was the ripen Mango from the tree after evening bath and Sandhya . The tree irrespective of seasons used to provide one fully ripened mango per day.

With out knowing all these, Droupadi desired to have the single mango fruit one day evening. Sage had gone for his bath and Sandhya. As expected she requested Arjuna to get her the mango. Arjuna with his arrow got it down and handed over to Droupadi in seconds.

Before she started a cut and bite of the mangofortunately Sree Krishna appeared in the site. He told the mango fruit -the only food of the sage and pretended alarmed. All Pandavas got upset and feared a curse of sage.

2.4 Sree Krishna finds remedy

Sree Krishnasuggested all the Pandavas and Droupadito assemble below the tree. He asked Sahadeva to hold the mango. He suggested every body truly express what they thought in mind mango will go up and cling as usual. Mango went to 1/4th way when Sahadeva expressed what he felt in mind . Mango went another quarterway when Nakulaexpressed what he felt. This way mango was about to touch the clan , it was the last turn of Droupadi. But what she expressed was not true. Mango fell down.

All Pandavas got upset. Krishna warned Droupadito tell the truth. Having no alternative , she called Krishna inside and told the truth. Mango went up and added to the clan.

The story goes that she expressed about the set up of kingdom and her position as royal queen in the open. But actually she thought about Karna too being among Pandavas.

Sree Krishna told Pandavas, to subsideher pride of chastity , he created such a situation andillusion in the mind of Droupadi and nothing more than that.

2.5 Forbearance of Mudgala

Once sage Durvasa came to the hermitage of sage Mudgala in a digambara form and Mudgala gave him, whatever food he obtained as alms. Durvasa consumed some food from it. The remaining food, he massaged on his own body. Yet, Mudgala did not become angry.

The following days also Durvasa came to Mudgalas Ashram before the latter could quench his hunger and repeated the same behaviour. Mudgala gave all the food to Durvasa and remained hungry for several days.

Finally, Durvasa said that he was extremely pleased with Mudgala's patience and forbearance and blessed Mudgala with an offer to take him to the Heaven in his physical body.

Immediately the Devas came with their plane. Mudgala enquired Durvasa about the pleasures available in the Heaven and then in the end he refused to be drawn to such pleasures. (source : Vana Parva of Mahabharata Ch. 261).

2.6 Mudgala and Ganapathi

Ganesha Purana speaks of Rishi Mudgala, who was an ardent devotee of Lord Ganapathi, who was so pleased with him that he gave his devotee powers to give boons to other devotees.

2.7 Daksha become disciple of sage Mudgala

Daksha became an ardent devotee of Ganapathi. On Ganapathi's advice, he met Rishi Mudgala, who taught him the one lettered mantra OM. This, Daksha chanted relentlessly.

2.8 Mudgala Purana

Perhaps no other Rishi in the human world has a purana named after him. This Purana does not give any information about Rishi Mudgala, but is out and out exposition of the grandeur of Lord Ganapathi. This shows the humility of the author, Rishi Mudgala. This Purana has 9 khandas and gives details about all facets of Ganesha worship.

KNOW ABOUT SAGES-29

1.SAGE KUTSA

Sage Kutsa is one of the Saptarshies of the current (7th) Manvantara. Each sage has his own speciality. Sage Kutsa stands for sweetness. It is said that out of the 82 suktas in the Rudram, about 65 are the outpourings of Sage Kutsa. It is also stated that sage Kutsa explained the allegories of the first laws of celestial bodies. Name of Kutsa is found mentioned in the Vedas in about 40 to 50 contexts. They show how the greatness of this Sage is recognized in the Vedas.

The Prokshana Mantram goes as follows "Om Bhoo: Om Bhuvaha: Om Suvaha". It is said that water is a purifier. The water gets the ability to purify anything that it touches. This power is rested upon water through the Prokshana Mantram. The Taittriya Samhita states that the Mantra Drishtas of the above mantra are none other than sages Atri, Bhrigu & Kutsa. So sage Kutsa is a contempory of sage Atri.

1.1 Meaning of Kutsa

Kutsa is indeed a very strange name. The word Kutsa means in Sanskrit faultfinding One who engages in scolding or belittling others. Perhaps he was very exasperated with the vagaries of the world and was vocally expressing his displeasure.

1.2 Kutsa become frog

Once this great Sage made a mistake in pronouncing a Veda mantram and, therefore, was cursed to become a frog in the well. When he atoned for his lapse, Veda Purusha told him that even while being a frog, he would remember his previous birth and will be relieved of the curse if he did penance in the Pushkarani and prayed to *Soundararaja PerumaaL for 48 days*. This he did and was cured of his curse and regained his former self. The place he prayed is today's Anbil.

The PushkaraNI is known as Mandooka PushkaraNi. (Authority: Tiruvarangam TirukkOyil (pages 73-74) of the Sri Ranganatha Swami Devastanam, Srirangam). ANBIL is situated 5 miles east of Lalgudi, in Tirchy District, Tamil Nadu).

1.3. Kutsa mistaken for Indra by Indrani herself

Rig Veda 4.16.10 mentions a conversation between Sage Vaamadeva and Indra, which illustrates how Kutsa and Indra were not only friends but also were looked alike. Once Indrani herself could not differentiate between them. She had to ascertain from the horses mouth of Indra himself!

Kutsa was the son of Rajarshi Ruru. Once at the request of Kutsa, Indra helped in decimating Ruru's enemies and invited Kutsa to Indraloka to celebrate the victory. It was then that the above incident happened.

1.4 Kalidasa and Kutsa

Kalidasa commences the 5th Sargam of his Raghuvamsa with an invocation to Kutsa. It was due to the blessings of Sage Kutsa that fame of Raghu Vamsa was firmly established.

2. SAGE ATHREYA

Sage Athreya was a descendent of Sage Atri.

2.1- Athreya visit Indra's court

Sage Atreya had done many yajnas and was able to go to any place he liked. One day in course of his wanderings he came to the court of Indra, which fascinated him by its beauty and festivities. He thought that no other place could be more pleasant and he wanted it with all his heart. His modest hut could not please him any more. He called his wife and told, 'what sort of rubbish are you giving me to eat? Does it taste good? Your fruits and vegetables cannot come anywhere near the sweet items I ate at Indra's court.

2.2 Athreya order Viswakarma

Atreya called Viswakarma and asked him to make his hermitage like Indra's palace.

Athreya told Viswa karma-"If you do not do as I tell I shall reduce you to ashes by curse.The buildings, the court, the gardens, the elephant, the horse, the chandelier, the music, the food, and the courtiers - all these must be as they are in Indra's palace".

Afraid of the curse, Viswakarma forthwith built a palace, which could rival Indra's palace in the place of his hermitage. Much pleased sage Athreya patted Viswakarma -'This is the very thing I wanted'.

2.3 Demons attack palace of Athreya

After some time however the demons began to frown at the place and said, 'Look, that fellow Indra has left the heaven and built a home on our earth.Let us go and give him a good thrashing for killing our Vritra'.

Shouting, 'Kill Indra! Kill Indra!' the demons in a body laid that palace under siege.The sage was happily reclining on his new bed provided by Viswakarma.But when he heard the shouts of the demons he became mortally afraid.Within minutes using all kinds of weapons the demons reduced the place to a heap of rubbles.The sage himself did not escape some minor injuries.He came out trembling to the demons and told them with folded hands, 'I swear, I am not Indra; I am a sage, a Brahmin and a very poor and innocent man. Why are you so angry with me?'

'Then why have you are posing like Indra?Remove your trappings at once', said the demons.

'At once I am doing as you say". He replied to Demons and the demons left keeping the sage with a sigh of relief.

2.4 Viswa karma makes a hearty laugh

Athreya thought- at one moment I lost my brain and did all these foolish things.I shall never do it again.Viswakarma was summoned again and was told by the sage to replace the palace with his modest ashram.He told Viswakarma - 'Do it soon, or I shall die in the hands of these demons.'

Realising that the sage was in grave danger Viswakarma readily obeyed and the huts and the forests reappeared where a short while ago a palace stood.However before he left Viswakarma enjoyed a hearty laugh at the predicament of the sage.

3. SAGE MANDAVYA

Mandavya was a great sage. The king wrongly punished him by being impaled as the chief of robbers who had clandestinely hidden their stolen goods in a corner of his hermitage when he was in deep contemplation.

3.1 Mandaya curse Lord Dharma

Lord Dharma gave him this punishment for having tortured birds and bees in his childhood. At this Mandavya cursed Dharma to be born on earth. Mandavya argued with Dharma in what way an innocent child's actions are taken as sin by him.

On account of the curse Dharma was born as Vidura, to the servant maid of Ambalika with sage Vedavyasa.

3.2 Mandavya story told by Cho in Engae Brahminan serial

The story was quoted by Cho in his serial citing all children activities are to be considered innocent.

4. SAGE JAHNU

He was a sage descended from Pururavas. All knows the story of decent of Ganga from heaven to earth on account of the penance by King Bhageeratha. Adamant Ganga flowed with much force.She was not interested to come to earth. She came down as compelled by Lord Vishnu.

4.1 Sage Jhanu get disturbed

The sage was disturbed in his devotions by the passage of the river Ganga brought by Bhageeratha and consequently he drank up its waters.

4.2 Bhageeratha request sage Jhanu to release Ganga

The sage afterwards relented, and allowed the stream to issue from his ear; hence Ganga is called Jahnavi, daughter of Jahnu.

5. SAGE MANDA-KARNI

Manda karni was a sage who dwelt in the Dandaka forest. His story is told in the Ramayana to have formed a lake, which was known by his name. His austerities alarmed the Gods.

5.1 Indra send five apsarases to Lure Mandakarni

It is told sage Mandakarni was"standing in a pool and feeding on nothing but air for 10,000 years" To distract him Indra sent five Apsarases to beguile him from his penance. Recollect even distracting Viswamithra and Sukracharya Indra sent only one apsaras- Menaka and Jayanthi respectively.

5.2 Indra succeeds

They succeeded, and became his wives, and inhabited a house concealed in the lake, which, from them, was, was called Panchapsaras.

6. NARA-NARAYANA

They were two ancient Sages, born to Dharma Deva and Ahimsa. The Vamana Purana has a legend about them, which is alluded to in the drama of Vikramorvasiyam by Kavi Kalidasa.

6.1 Indra sends Apsaras to lure sages Nara-Narayana

Their penances and austerities alarmed the gods, so Indra sent apsaras to inspire them with passion and disturb their devotions.

6.2 Birth of Urvasi

Sage Narayana took a flower and placed it on his thigh. Immediately there sprung from it a beautiful apsaras whose charms far excelled those of the celestial apsaras send by Indra.

6.3 Sage Narayana send Urvasi along with Apsaras

The action of sage Narayana made the apsarases return to heaven filled with shame and vexation. Narayana sent this apsaras Urvasi too to Indra with them. Since the apsaras was produced by the sage from his thigh (uru) she was called Urvasi.

7. SAGE SAPTA-VADHRI

Saptha vadhri was a Vedic Sage. Sapta-vadhri had seven brothers who determined to prevent his having family life with his wife. So they used to shut him up every night in a large cage, which they locked and sealed, and in the morning they let him out.

7.1 Aswini Devas help sage Sapthavadhri

Sage Saptha vadhri was a devotee of Aswini Kumars whom we already know through princess Suganya -and sage Chyavana story. He prayed to the Aswini devas to help him.

7.2 Aswini devas help the sage

Aswini devas pleased with his prayer enabled him to get out of his cage during the night and to return to it at daybreak.

Later sage Spthavardhi made a hymen about it, which says, "Aswins, by your devices sunder the wickerwork for the liberation of the terrified, imploring Sage Sapta-vadhri."

8 SAGE RICHIKA

Sage Richika was a descended from sage Bhrigu. He was the son of sage Urva. He was father of sage Jamadagni. He was an old sage. His wife was princess Sathyavati (Not sage Parasara- Satyavati. It is another Satya vati sister of sage Viswamithra).

8.1 Sage Richika demands Princess Sathyavati

The story of sage Richika is told in the epics Maha-bharata and Vishnu Purana

Princess Satyavati was the daughter of Gadhi, king of Kanya-kubja. She was sister of our famous sage Viswamithra.Unwilling to give her to an old a man, King Gadhi demanded from the sage Richika 1000 white horses, each of them having one black ear. The condition as we know was very tough.

8.2 Sage Richika pray Lord Varuna

Richika made a prayer to Lord Varuna. Pleased with his prayer God Varuna gave him the horses as required. Sage Richika presented the horses before king Gadhi. King Gadhi had to consent now to give princess now.

8.3 Sage Richika gains Princess Satyavati

With the help of God Varuna so sage Richika gained his wife. In due course the born to them became sage Jamadagni.

8.4 Payasa get exchanged

Sage Richika desired a devoted Brahmin as his son. So he prepared a special payasa for his wife Satyavati. At the same King Gadhi's queen

too desired to have a valiant son. Accordingly sage Richika made another payasa for his mamiar too. It was common on those days to have pregnancy for mother and daughter at the same time.

The queen mamiar felt the sage wood have added specials in the payasa made for the daughter. So she gave the payasa made for her to Satyavati- her daughter. Mamiar simply exchanged the payasas.

8.5 Effect of Payasa exchange

It is told on this account king Kousika later turned as sage Viswamithra and sage Jamadagni was born with royal nature.

8.6 Sage Viswamithra- mama to sage Jamadagni

On account of this sage Viswamithra became mama to sage Jamadagni.

9. SAGE SANKRITHI

Sankrithi was the Grandson of Sage Vashishta, and the son of Sage Shakthi. Sage Shakthi we have already read was the father of Sage Parasara with Satyavathi/ Matsya Gandhi.

We already read Parasara was the father of Sage Veda Vyasa who wrote Mahabharatha and father of Pandu and Dhritharashtra.

9.1 Sage Sankrithi half brother to sage Parasara

So sage Sankrithi was half brother to sage Parasara.

Nothing much known about Sage Sankrithi except that his name figures in the Avadhuta Upanishad, where Lord Dattatreya explains the nature of an Avadhuta to Sage Sankrithi. He is the founder Sage of the Sankrithi Gotra.

10. SAGE JAIMINI

He was a celebrated sage, and a disciple of VedaVyasa. He is said to have received the Sama-Veda from his master, and to have been its publisher or teacher. He was also the founder of the Purva-mimansa philosophy.

KNOW ABOUT SAGES-30

1. SAGE UPAMANYU

Upamanyu was the name of a Vedic sage who finds reference in Rig Veda, Siva Purana, Linga Purana, Kurma Purana and also in Adi Parva as well as in Anushasana Parva of epic Mahabharata.

Upamanyu's Guru was Ayoda Dhaumya . He received his Vedic education at Taksasila. His guru was so pleased with him that he blessed him with instant memory and told him that he will know the Vedas and Dharamshashtras automatically without any effort.

Upamanyu was also the epic promulgator of the Shaivisam. His hermitage was in the mountains of Himalayas .His father was the sage Vyaghrapada.

Upamanyu had heard of Shiva in several forms from his mother and afterward, recited to Krishna the thousand and eight names of Shiva.

2. SAGE MAITREYA

Sage Maitreya was son of Kusarava, He was a disciple of sage Parasara. He is one of the interlocutors in the Vishnu and Bhagavata Puranas.

The Brihat Parasara Hora Sastra, a treatise on astrology was expounded by sage Parasara (the father of Veda Vyasa) to sageMaitreya.

Sage Maitreya explained parts of the Bhagavatham to Vidura, a son of Veda Vyasa.

3.SAGE KATAYANA

Katayanawas a Sanskrit grammarian, mathematician and Vedic priest who lived in ancient India.

He is known for two works: The Varttika, an elaboration on PaniniVyakarana . This was one of the six Vedangas, and constituted compulsory education for Brahmin students in the following twelve centuries.

He also composed one of the later Sulba Sutras, a series of nine texts on the geometry of altar constructions.

Katayana believed, like Plato, that the word-meaning relationship was not a result of human convention. For Katayana, word-meaning relations were siddha, given to us, eternal.

4. SAGE DALABHYA

Dalabhya is a sage mentioned in the Chandogya Upanishad. His lineage is the Dalabhya gotra. The Chandogya Upanishad describes a conversation between sages Shilak, Dalabhya and Pravahana. The sage is also mentioned in the Bhavisya-uttara Purana where the sage Pulastya narrates him the story of Krishna taking the form of a mendicant.

5. WOMAN SAGE MAITREYI

Woman sage Maitreyi took companion ship with sage Yanjavalkia with the permission of his wife Katayani. We had a mention about woman sage Maitreyi in the sage Yanjavalkya story.

Sage Yajnawalkya indoctrinated her in the mysteries of religion and philosophy.

6. SAGE SHOUNAKA

Shaunaka is the name applied to teachers, and to a Shakha of the Atharvaveda. It is especially the name of a celebrated Sanskrit grammarian, author of the rig veda-Prathisakha and the Brihad-devata.

According to the Vishnu Purana, Shaunaka was the son of Gritsamada, and invented the system of the four levels of human life.

He was the teacher of Katyayana. Shaunaka had a prominent role in the epic Maha Bharata.

Naimikaranyam is a dense forest in Bharath. Sownaka and other Sages lived in the forest. They spent their time here in penance. Hence this forest is considered very sacred. The epic was narrated to Shaunaka by a storyteller named Ugrasrava Sauti during a conclave of sages headed by Shaunaka in a forest named Naimisha.

Once sage Sootha explained to other Sages the eighteen Puranas written by sage Vyasa, his Guru. The Sages heard him devotedly. During the time Sownaka and others had a desire to hear from him the story of Sri Venkateswara. So they requested sage Sootha to narrate to them that story also. He readily agreed, since he considered it a great pleasure to do so. Hence every body came to know about Sreenivasa-Padmavathi marriage.

7. SAGE NARADA

All knows sage Narada. I just quote an incident for his bachelor hood. The Narada-pancha-ratra relates that Brahma advised his son Narada to marry, but Narada censured his father as a false teacher, because devotion to Krishna was the only true means of felicity. Brahma then cursed Narada to lead a life of sensuality, in subjection to women, and Narada retorted the curse, condemning Brahma to lust after his own daughter.

Narada was very pride of his bachelor hood and advocate others too. An example is Sanatkumara story. Lord Krishna created an illusion in which Narada lived with family for some time and lost wife, children and all wealth.

There is also another story (I read somewhere) that he was interested to get Damayanti in swayamvara. He asked Vishnu to provide him form of Kapi in face so she will get attracted to him. Pleased with kapi face Narada appeared in the swayamvara hall. Every body looked at him strange. Kapi has two meanings 1-Vishnu 2-Monkey. The second one was offered. However Damayanti had already determined to marry Nala.